







the name Umi'; so नरपतिहितकर्ता द्वेष्यतां याति लोके (P. I. 2),
न हस्तिमाययौ (R. III. 3).

(a) Generally intransitive roots, preceded by prepositions, become transitive in sense, and then govern this case; as, वृत् 'to be'; अनुवृत् 'to act according to,' 'to follow'; as, प्रभुचित्तैव हि जनोनुवर्तते (S'i. XV. 41) 'the people indeed follow the will of their lord'; अचलतुंगशिखरमारूरोह (K. 12) 'ascended the lofty summit of the mountain'; similarly व्यपतद् जस्थं (R. VII. 37); नोत्पतति वा दिवं (K. 13). पुनरध्यानां वाचमर्थोऽनुधावति (U. 1).

§ 31. * The roots क्षी 'to lie down,' स्था 'to stand,' and आस 'to sit,' when preceded by अधि, govern the Accusative of the place where these actions are performed; as, चंद्रापीडो मुक्ता-शिलापट्टमधिशिष्ये (K. 206) 'Chandrapīḍa lay down on a slab of pearl-stone'; अर्धोसनं गोत्रभिर्दोऽधितष्ठौ (R. VI. 73) 'stood on (occupied) half the seat of Indra'; अध्यास्थं पर्णशालां (R. I. 95) 'lying in a hut (made) of leaves'.

(a) † विश् with अभिनि governs the same case; as, अभिनिविशते सन्मार्गम् (S. K.) 'he resorts to a good path'; so मयं नृवत्सेन्यासभिनिविशते सेवकजनं (Mu. 5).

§ 32. ‡ The root वस् 'to dwell,' when preceded by the prepositions उप, अनु, अधि, or आ, governs the Accusative case of that which forms the place of residence; as, उप-अनु-आ-अधि वसति वैकुण्ठं हरिः (S. K.) 'Hari dwells in Vaikunṭha' (the heavens):

§ 33. ¶ The words उभयतः, सर्वतः, धिक्, and the double forms

* अधिशीङ्गतासां कर्म (I. 4. 46).

† अभिनिविशश्च । (I. 4. 47).

‡ उपान्वध्याह्वसः । (I. 4. 48).

¶ उभयसर्वतसोः कार्यो धिक्पुण्यादिषु द्विषु ।

द्वितीयमैदितान्तेषु ततोऽन्यत्रापि दृश्यते ॥ (Var.)

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अधोऽधो, अध्यधि, when they have the sense of 'nearness' 'to', govern the Accusative case; as, उभयतः कृष्णं (U. 5) 'cowherds are on both sides of Krishna'; सर्वतः कृष्णं 'all sides of Krishna'; उपर्युपरि लोकं हरिः (ibid.) 'Hari in the world'; अधोऽधो लोकं (ibid.) 'just below the world'; उपर्युपरि (U. 5) 'lie upon the rogues'; न मे संशयतिरस्या दिव्यतां प्रति 'I have no doubt as to her being heavenly'; so बुभुक्षितं किञ्चित् (Mbh.). When nearness is not indicated the *accusative* may be used; as, उपर्युपरि सर्वेषामादित्य इव तेजसा (Mb.) 'and higher than all by means of his lustre, like the sun'.

धिक् may sometimes be used with the nominative or as, धिक् मूढ 'lie upon thee, fool'; धिगियं दरिद्रता (P.II.) 'this poverty.'

4. * The words अभितः, परितः (both meaning 'near', 'close to', 'about'), सभया, निकषा (both meaning 'near') and 'be to', govern the Accusative case; as, राजानमभितः स्थितः (M. 1) 'the attendants stood about the king'; रक्षांसि वेदां परितो निरास्थन् (Bk. I. 12) 'the demons (seated) round the altar'; ग्रामं सभया-निकषा (D.K.) 'near the village'; so निकषां सौधभिन्नि (D.K.); निलम्ब्य लंकां निकषा इनिष्यति (S'i. I. 68); हा कृष्णभक्तः 'O be to a non-worshipper of Krishna'. हा is sometimes the Vocative; as, हा भगवत्यरुंधति (U. 1) 'alas! oh Arundhati.'

5. † The word अंतरेण meaning 'without', 'except', 'with reference to', 'regarding', governs the same case; as, स्वामंतरेण शक्तः प्रतिकर्तुं (Ve. 3) 'who else but thee retaliate?'; भवतमंतरेण कीदृशोऽस्या दृष्टिरागः (S'. 2) 'her eye-love regarding you?'

अभितःपरितःसभयानिकषाहाप्रतियोगेपि । (Var.)

अंतरांतरेण युक्ते । (II. 3. 4.)

(a) So also अंतरा, meaning 'between'; अंतरा त्वां च क्रमंडलुः (Mbh.); पंचालास्तव पश्चिमेन त इमे वामा गिरा भाजनास् रतिधीमवन्तु यमुनां त्रिस्रोतसं चोतरा (B. R. 10).

§ 36. Words denoting *duration of time and space* in the Accusative case; as, न वर्ष वर्षाणि द्वादश दशशताक्षः (II. 6) 'the thousand-eyed (Indra) did not rain for 12 years'; क्रौञ्चं कुटिला नदी (S. K.) 'the river runs winding for 2 n. सभा वैश्रवणी राजन् शतयोजनमागता (Mb. II. 10: 1). 'O kin hall of Vis'ravana is 100 yojanas in length.'

§ 37. The preposition अनु is sometimes found to be used by itself with nouns in the Accusative case, in the sense of 'in consequence of', or 'being indicated by', 'resembling or indicating'; as, जपमनु प्रावर्षत् (S. K.) 'it rained after the mutter of prayers'; सर्वं मामनु ते (V. 4.) 'everything of thee is after (resembles mine)'.

Obs. Pāṇini mentions अभि in the sense of 'before', 'by', 'in', उप 'near', 'inferior to', अति 'superior to', and अस्ति 'the side of', 'along', 'inferior', under the category of prepositions, which can be used by themselves and which govern the Accusative case (See Pāṇ. I. 4. 84-5-6-7, 90-1-5); as, हति वर्तते, भक्तो हरिमाभि, उप हरिं सुराः, अति देवान् कृष्णः, नदीमववसेना, अनु हरिं सुराः, &c. (S. K.). Prepositions used by themselves and governing a noun in some case, are called *Karmapravartanīya* (कर्मप्रवर्तनीय).

धारिणीभूतधारिण्योर्भव भर्ता शरच्छतम् । (M. I)

बिंदूक्षेपान् पिपासुः परिपतति शिखी भ्रांतिमद्धारियं । (M. I)

मंदौत्सुक्योऽस्मि नगरगमनं प्रति । (S. I)

एषा मे मनोरथप्रियतमा सकुसुमास्तरणं शिलापट्टमधियाणा सखीभ्यामन्वास्यते । (S. 3)

सागरं वर्जयित्वा कुत्र वा महानद्यवतरति । क इदानीं
सहकारमंतरेणातिमुक्तलतां पल्लवितं सहते । (S'. 3)

स राजर्षिरिमानि दिवसानि प्रजागरकुशो लक्ष्यते । (S'. 3)

धिङ् मामुपस्थितभ्योऽवमानिनम् । (S'. 6)

धिगिमां देहभृतामसारताम् । (R. VIII. 51)

इष्टान्देशान्विचर जलद प्रावृषा संभृतश्रीः । (Me. 118)

कृतकार्यमिदं दुर्गं वनं व्यालनिषेवितम् ।

यदध्यास्ते महाराजो रामः शस्त्रभृतां वरः । (Ram. II. 98. 13)

धिक् प्रहसनम् । अयमृष्यशृंगाश्रमादरुंधतीपुरस्कृतान् महा-
राजदशरथस्य दरानधिष्ठाय भगवान् वसिष्ठः प्राप्तः । त-
त्किमेवं प्रलपसि । (U. 4)

तत्र च निखिलधरणितलपर्यटनखिन्नस्य निजबलस्य विश्रा-
महेतोः कतिपयान् दिवसानतिष्ठत् । (K. 119)

अस्यां वेलायां किं नु खलु मामंतरेण चिंतयति वैशंपायन
इति चिंतयन्नेव स निद्रां ययौ । (K. 178)

अमी वेदिं परितः कृप्राधिष्याः समिद्धंतः प्रांतसंस्तीर्णदर्भाः ।

अपन्नंतो दुरितं हव्यगंधैर्वैतानास्त्वां बह्वयः पावयंतु ॥ (S'. 4)

शक्रस्य दिव्या सभा

विस्तीर्णा योजनशतं शतमध्यर्द्धमायता ।

वैहायसी कामगमा पंचयोजनमुच्छ्रिता ॥ (Mb. II. 7. 3)

रम्यां रघुप्रतिनिधिः स नवोपकार्या

बाल्यात्पराभिव दशां मदनोऽध्युवास । (R. V. 63)

तस्य पुत्रो सहतेजाः संप्रत्येष पुरीमिमाम् ।

आवसत्परमप्रख्यः सुमतिर्नाम दुर्जयः ॥ (Ram. I. 47-1)
क्रमेण सुप्रामनु संविवेश सुप्रोत्थितां प्रातरनूदतिष्ठत् ।
(R. II. 24)

ADDITIONAL SENTENCES FOR EXERCISE.

सकृत्कृतप्रणयोऽयं जनः । तदस्या देवीं वसुमतीमन्तरेण महदुपा-
गतोऽस्मि । (S. 5)

कथय कथमियं कालमवस्थिता मया विना भवती । (V. 4)

भाव प्रेषिता हि स्वगृहान्महाराजेन लंकासमरसुहृदो महात्मानः पु-
राक्षसा नानादिगतागता ब्रह्मर्षयो राजर्षयश्च येषामाराधनायेयतो हि-
नुत्सव आसीत् । (U. 1)

विवक्षता दोषमपि च्युतात्मना

त्वयैकमीशं प्रति साधु भाषितम् । (Ku. V. 81)

धिग्विधातारनसदृशसंयोगकारिणम् । (K. 12)

आर्य आर्यं प्रणिपत्य देवश्चन्द्रगुप्तो विज्ञापयति क्रियांतरांतरायमन्तरे-
द्रष्टुमिच्छामीति । (Mu. 3)

मंदोप्यमंदामेति संसर्गेण विपाश्चितः ।

पंकच्छिदः फलस्येव निकषेणाविलं पयः ॥ (M. 2)

भर्तुर्मित्रं प्रियमविधेव विद्धि मामंबुवाहम् । (Me. 102)

अथाधिशिष्ये प्रयतः प्रक्षेपे रथं रघुः कल्पितशस्त्रगर्भम् । (R. V.)

मुन्युवाह्यं चतुरस्रयानमध्यास्य कन्या परिवारशोभि ।

विवेश मंचांतरराजमार्गं पतिवरा हूतविवाहवेष्टा ॥ (R. VI. 10)

अभिन्यविक्षथास्त्वं मे यथैवाव्याहता मनः ।

तवाप्यध्यावसंतं मां मा रौत्सीर्हिदयं तथा ॥ (Bk. VIII. 80)

अर्थानामर्जने दुःखमार्जितानां च रक्षणे ।

आये दुःखं व्यये दुःखं धिगर्थाः कष्टसंश्रयाः ॥ (P. I. 4)

हा हा धिक् परगृहवासदूषणं यद्वैदेह्याः प्रक्षमितमद्भुतेरुपायैः ।

एतत्तत्पुनरपि दैवदुर्विपाकाश्लकै विषमिव सर्वतः प्रसृप्तम् ॥ (U. 1)

यत्र द्रुमा अपि मृगा अपि बंधवो मे

यानि प्रियासहचरश्चिरमध्यवात्सलम् ।

एतानि तानि बहुनिर्झरकंदराणि

गोदावरीपरिसरस्य गिरेस्तटानि ॥ (U. 3)

को वीरस्य मनस्विनः स्वविषयः को वा विदेशस्तथा
यं देशं श्रयते तमेव कुरुते बाहुप्रतापाजितम् ।

यद् दंष्ट्रानखलांगुलप्रहरणः सिंहो वनं गाहते
तस्मिन्नेव हतद्विपैर्द्रुधिरैस्तृष्णां छिन्नच्यात्मनः ॥ (H. 1)

धिक् सानुजं कुरुपतिं धिगजातशत्रुं

धिभूपतीन्विफलशस्त्रभृतो धिगस्मान् ।

केशग्रहः खलु तदा द्रुपदात्मजाया

द्रोणस्य चाद्य लिखितैरिव वीक्षितो यैः ॥ (Ve. 3)

जलानि सा तीरनिखातयूपा वहत्ययोध्यामनु राजधानीम् ।

(R. XIII. 61)

प्रमदामनु सांस्थितः पुत्रा नृपतिः सन्निति वाच्यदर्शनात् ।

न चकार शरीरमभिसात्सह देव्या न तु जीविताशया ॥

(R. VIII. 72)

A wife should always follow the will of her husband.

Here is another person coming to wait upon us with regard to another business.

Then she was made acquainted with (*use अन्तेरण*) your immodesty by the girl when greatly importuned.

There is a beautiful garden round the city of Pushpapura.

Oh (हा) my misfortune ! My only son also is reported to be dead !

He studied Nyāya for three years and seventy-five days, and has now become proficient in it.

For two miles from Avantī are to be seen beautiful gardens on all sides.

Has she not yet recovered her senses ? I believe it is impossible without the application of a better remedy.

2nd case TO SANSKRIT COMPOSITION.

What will the people of Manipura think of (अंतरेण) my past adventures in that city ?

It appears to (प्रति) us proper that we should now return to the subject of our discussion.

Fie upon those who wish to afflict others without any advantage to themselves !

Woe be to those who follow immoral paths !

Rāma dwelt on (वस् with अधि) the mountain Chitrakuta for several days.

The servant informed the Queen that His Majesty was sitting (आस् with अधि) on the pleasure-mountain, and he had called her there without delay.

When she was herself again, she burnt the body of her brother, and then slept (शी with अधि) on a mat for the night.

That cow now resides (स्या with अधि) in the lower regions, the doors of which are closed by large serpents.

The vernal season does not appear splendid without the presence of mango-sprouts.

I do not remember what you said to me after (अनु) the departure of that young sage.

What do you say " There is no Kshatriya but our Emperor ! Fie upon you, rogues ! Here I take away your banner ; save it if you can.

LESSON IV.

Verbs Governing two Accusatives.

§ 38. There are some verbs in Sanskrit which take an object which is called an *akathita* object, in addition to their usual direct object. As its name indicates, it is that object which is not other.

'*kathita*' or mentioned by way of any of the other case relations, such as, अपादन, अधिकरण &c. and is, therefore, *optional*. If the noun capable of taking this *akathita* object be not intended for any other case, it is put in the Accusative case with such verbs ; as, धेनुं दोग्धि पयः 'he milks the cow (her milk)'; ब्रजमवरुणद्धि गां 'he confines the cow to the fold.' Here धेनुं and ब्रजं are *akathita* or optional objects. If the speaker do not intend to have this object, the words will be put in their natural cases ; as, धेन्वाः (ablative) पयो दोग्धि, ब्रजे (locative) अवरुणद्धि गां.

§ 39. The roots that are capable of governing two accusatives are mentioned in the following *Kārtikā*:—

दुह्याच्पच्दंड्रुधिप्रच्छिचिब्रूशासुजिमंथमुषाम् ।
कर्मयुक् स्यादकथितं तथा स्यान्नीहृक्वहाम् ॥

In the case of the roots दुह् 'to milk,' याच् 'to beg,' पच् 'to cook,' दंड् 'to punish,' रुध् 'to obstruct or confine,' प्रच्छ् 'to ask,' चि 'to collect,' ब्रू 'to tell,' शास् 'to instruct,' जि 'to win' (as a prize of wager), मथ् 'to churn,' मुष् 'to steal,' and also in the case of नीह्, कृष्, and वह् all meaning 'to take' or 'carry,' and others having the same signification, that noun which, besides the direct object, is affected by the verb, is put in the Accusative case ; as, गां दोग्धि पयः (S. K.) 'he milks the cow'; बलिं याचते वसुधां (*ibid.*) 'he begs the Earth of Bali'; similarly तंडुलानां दन् पचति, गर्गाञ्च शतं दंडयति, ब्रजमवरुणद्धि गां, माणवकं पंथानं पृच्छति, वृक्षमवचिनोति फलानि, माणवकं धर्मे ब्रूते-शास्ति, शतं जयाति देवदत्तं, सुधां क्षीरनिधिं मथ्नाति, देवदत्तं शतं मुष्णाति; ग्राममजां नयति-हरति-कर्षति-वहति-वा, are examples of the other roots in order. माणवकं धर्मे भाषते वक्ति वा, बलिं वसुधां भिक्षते, तां त्वां संवरणस्यार्थं वरयामि विभावसो (Mb. I. 171. 21) are instances of this kind of object, because भाष् or वच् and भिक्ष् or वृ have the same meaning as ब्रू and याच्, the roots given in the *Kārikā*.

Obs. The roots चि, मुष्, पन्थ, रुध, जि, कृष्, हृ and वृ are of very rare occurrence as governing two accusatives, in classical literature, though given in the above list.

§ 40. The roots mentioned above and others having the same sense, thus take two objects. One of them is *principal* and the other, *secondary*. In the case of the first twelve roots from वृह् to मुष्, the nouns पयः, वसुधां, फलानि, सुधां, &c., are *principal* objects, and गां, बलि, वृक्षं, क्षीरनिधि, &c. are *secondary* objects, for they can, according to the speaker's volition, be put in other cases. And in the case of the last four roots, राज्ञा is the *principal* object and ग्रामं, the *secondary*. Thus राज्ञा which is necessarily put in the Accusative case in order to complete the idea of the verb, is the *principal* object, and that which may be put in the Accusative case, depending upon the speaker's will, is called the *secondary* object.

§ 41. * In the passive construction of roots governing two accusatives the *secondary* object in the case of the first twelve roots, and the *principal* object in the case of the last four is put in the nominative case, the other object remaining the same as in the active construction : e. g.

Active constr.	Passive constr.
(स) धेनुं पयो दोग्धि.	(तेन) धेनुः (nom.) पयो () दुह्यते.
देवाः समुद्रं सुधां ममथुः .	देवैः समुद्रः (nom.) सुधां () ममथे.
सोऽजां ग्रामं नयति हरति कर्ष- ति वहति वा ।	तेनाजा (nom.) ग्रामं (acc.) ते न्हियते कृष्यते उह्यते वा

आज्ञप्तास्मि देव्या धारिण्या अचिरप्रवृत्तोपदेशं चलितं
नाम नाट्यमन्तरेण कीदृशी मालादिकेति नाट्याचार्यमार्यगण-
दासं प्रष्टुम् (M. 1)

ह्यस्तत्रभवतीरावती देवीं सुखं प्रष्टुमागता। (M. 4)

महाश्वेता कादंबरीमनामयं पप्रच्छ । (K. 192)

हिमालयं सर्वशैला वत्सं परिकल्प्य

: भास्वंति रत्नानि महौषधीश्च

पृथूपदिष्टां दुदुहूर्धरित्रीम् (Ku. I. 2)

संकल्पितार्थे विवृतात्मशक्ति—

माखंडलः काममिदं वभाषे । (Ku. III. 11)

सोहं तृष्णात्तुरैर्वाष्टिं विद्युत्त्वानिव चातकैः।

अरिविप्रकृतैर्देवैः प्रसूतिं प्रतियाचितः । (Ku. VI. 27)

किमत्र चित्रं यदि कामसूर्भूवृत्ते स्थितस्याधिपतेः प्रजानाम्।

अचिंतनीयस्तु तव प्रभावो मनीषितं द्यौरपि येन दुग्धा ॥

(R. V. 33)

तमरण्यसमाश्रयोन्मुखं शिरसा वेष्टनशोभिना सुतः ।

पितरं प्रणिपत्य पादयोरपरित्यागमयाचतात्मनः ॥

(R. VIII. 12)

अथ ज्येष्ठां सुराः सर्वे देवकार्यचिकीर्षया ।

सैलेंद्रं वरयामासुर्गंगां त्रिपथगां नदीम् ॥ (Rām. I. 35. 16)



TO SANSKRIT COMPOSITION.

ADDITIONAL SENTENCES FOR EXERCISE.

तमातिथ्यक्रियाज्ञांतरथक्षोभपरिश्रमम् ।

पप्रच्छ कुशलं राज्ये राज्याश्रममुनिं मुनिः ॥ (R. I. 58)

तं क्रमेण जन्मभूमिं जातिं विद्यां च कलत्रमपत्यानि विभवं व
माणं प्रव्रज्याकारणं स्वयमेव पप्रच्छ चंद्रापीडः । (K. 228)

कौशिकेन स किल क्षितीश्वरो राममध्वरविद्यातज्ञातये ।

काकपक्षधरमेत्य याचितस्तेजसां हि न वयः समीक्ष्यते ॥ (R. X)

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदंतमिदं वाक्यमुवाच मधुसूदनः ॥ (Bg. II. 1)

भर्तुस्तथा कलुषितां बहुवल्लभस्य

मार्गे कथंचिद्वताये तनूभवंतीम् ।

सर्वात्मना रतिकथाचतुरैव दूती

गंगां शरन्नयति सिधुपतिं प्रसन्नाम् ॥ (Mu. 3)

तामायुष्मन्मम च वचनाश्लर्मनश्चोपकर्तुं

ब्रूया एवं तव सहचरो रामगिर्याश्रमस्थः ।

अव्यापन्नः कुशलमबले पृच्छति त्वां विमुक्तः

पूर्वाभाष्यं मुलभविषदां प्राणिनामेतदेव ॥ (Mo. 104)

सोपृच्छल्लभणं सीतां याचमानः शिवं सुरात् ।

रामं यथास्थितं सर्वं भ्राता ब्रूते स्म विह्वलः ॥

संदृश्य शरणं ब्रूयन् भिक्षमाणो वनं प्रियाम् ।

प्राणान्बुहन्निवात्मानं शोकं चित्तमवारुधत् ॥

गता स्याद्वचिन्वाना कुसुमान्याश्रमद्रुमान् ।

आ यत्र तापसान् धर्मे सुतीक्ष्णः शास्ति तत्र सा ॥ (Bk. VI. 8-10)

I asked him ten questions, but he did not answer any of them.

The mendicant begged fifty rupees of a rich man, who was reported to be very liberal.

The king punished (दंड) the culprit with a fine of three hundred and sixty rupees.

The preceptor instructs (ज्ञास्) these pupils in the principles of Nyāya and Vyākaraṇa.

The king was begged (*pass.* of याच्) by the minister to pardon (क्षमा) the fault of his servant.

He tells (व्रू) me that Gopāla has milked his cows.

Sir, you were asked by me your name and family, and not how much wealth you have.

Fourteen jewels were churned out of the milk-ocean.

The shepherd took all the sheep to the market and sold them.

Yesterday the cows were milked by my youngest daughter.

The Gods went to Brahman and asked (वृ) him for a deliverer from Tāraka.

LESSON V.

The Causal.

§ 42. "The Causal of a root conveys the notion that a person or thing causes or makes another person or thing to perform the action or to undergo the state denoted by the root" (Dr. Kielhorn's Grammar § 416); *e. g.* गम् 'to go'; गच्छति 'he goes'; गमयति 'he causes to go'; अश् 'to eat'; अश्नाति 'he eats'; आशयति 'he causes to eat.'

§ 43. That which is the *subject* of a verb in its primitive sense is put in the Instrumental case in the causal, the *object* remaining unchanged; *e. g.*

Primitive.
देवदत्त ओदनं पचति
Devadatta cooks food.

रामो भार्यां त्यजति
Rāma abandons (his) wife.

Causal.
(स) देवदत्तेनैव पचयति
(He) causes Devadatta to
cook food.
(स) रामेण भार्यां त्याजयति
(He) makes Rāma abandon
(his) wife.

§ 44. * In the case of roots that imply 'motion', 'knowledge' or 'information', or some kind of 'eating', and other roots having a similar sense; also of roots that have some literary work for their object, and of intransitive roots, that which is the *subject* of the verb in its primitive sense is put in the Accusative case in the causal, the *object* remaining unchanged; e. g.

Primitive.
शत्रवः स्वर्गमगच्छन्
स्वे वेदार्थमविदुः
देवा अमृतमाश्नन्
विधिर्वेदमध्यायन्
पृथ्वी सलिले आसत्

Causal.
शत्रून् स्वर्गमगमयत्
स्वान् वेदार्थमवेदयत्
देवानामृतमाशयत्
विधिं वेदमध्यापयत्
पृथ्वीं सलिले आसयत् †

But in गमयति रामो गोविदं (Rāma makes Govind go) if somebody else (विष्णुमित्र) prompts Rāma to do this, we shall have to say विष्णुमित्रो रामेण गोविदं गमयति 'Vishnumitra prompts Rāma to cause Govind to go'. Here 'Rāma' is not put in the Accusative case, because it is the subject of the verb, not in its primitive, but causal, sense.

Note.—Patanjali, in his Mahābhāṣya, adds this explanation on the meaning of the word शब्दकर्म in the Sūtra गतिबुद्धि &c. शब्दकर्म may mean either शब्दो येषां क्रिया or शब्दो येषां कर्म. When we take the former interpretation, the roots कृयति (कृ),

* गतिबुद्धिप्रत्यवसानाथशब्दकर्माकर्मकाणामणि कर्ता स णौ । (I. 4. 52)

† These examples are put together in the following verse:

शत्रून्गमयन्स्वर्गं वेदार्थं स्वानवेदयत् । आशयन्नामृतं देवानवेदमध्यापयद्भिम् । आसयत्सलिले पृथ्वीं यः स मे श्रीहरिर्गतिः ॥

क्रंदति (क्रद्), and शब्दायति (denom. of शब्द) have to be excluded from the rule ; as, ह्वयति देवदत्तः ; ह्वाययति देवदत्तेन ; क्रंदति—शब्दायति—देवदत्तः ; क्रंदयति—शब्दाययति—देवदत्तेन. And the roots श्रु, ज्ञा with वि, and लभ् with उप, must be included in the rule ; as, शृणोति—विज्ञानाति—उपलभते—देवदत्तः, आवयति—विज्ञापयति—उपलभयति—देवदत्तम्. When we adopt the second interpretation, the roots जल्प्, भाष् with आ, and लप् with वि, must be included in the rule ; जल्पति—विलपति—आभाषते—देवदत्तः, जल्पयति—विलपयति—आभाषयति—देवदत्तम्.

§ 45. There are several exceptions and counter-exceptions to the preceding rule, which are important :—

(a) * The causals of नी 'to lead' and वह् 'to carry,' do not govern the Accusative, but the Instrumental ; e. g.

भृत्यो भारं नयति वहति वा	भृत्येन भारं नाययति वाहयति वा (S. K.)
A servant carries a load.	(He) causes a servant to carry a load.

But वह्, when it has for its subject in the causal a word signifying a ' driver,' obeys the general rule ; as,

वाहा रथं वहति	स्रुतो वाहान् रथं वाहयति (S. K.)
Horses draw the chariot.	The charioteer makes the horses draw the chariot.
वहति यवान् वलीवर्षः	वाहयति यवान् वलीवर्षान् (Mbh.)

(b) † The causals of the roots अद् and खाद्, 'to eat,' govern the Instrumental case ; e. g.

बहुरन्नमत्ति खादति वा	बहुनान्नमादयति खादयति वा (He) causes the boy to eat his food.
The boy eats his food.	

* नीवहोर्ने (Var.); नियंतुकर्तृकस्य बहोरनिषेधः । (Var.)

† आदिज्ञाद्योर्ने (Var.)

(c) * भक्ष्, when it has not the sense of हिंसा 'injury to a sentient thing', governs the Instrumental; as, भक्षयति पिंडी देवदत्तः, भक्षयति पिंडी देवदत्तेन; but भक्षयति यवान् बलीवर्हाः, भक्षयति बलीवर्हान् यवान् (Mbh.).

(d) The roots स्मृ and घ्रा, which denote particular kinds of 'knowledge' or 'perception', are not used with the Accusative; as, स्मरति-जिघ्रति-देवदत्तः, स्मारयति-घ्रापयति-देवदत्तेन.

Sometimes, however, the Accusative also is used in the case of the root स्मृ, especially when it means 'to think of or remember with regret'; as, अपि चंद्रगुप्तदोषा अतिक्रान्तपार्थिवगुणान् स्मारयति प्रकृतीः (Mu. 1); see S'i. VI. 56 also.

(e) † दृश् is construed with the Accusative in the causal; as, भक्ता हरिं पश्यति, दृशयति भक्तान् हरिं (S. K.).

Obs. दृश् in classical literature is sometimes found used with the Dative, instead of the Accusative; as, प्रत्यभिज्ञानरत्नं च रामायादर्शयन् कृती (R. XII. 64).

(f) ‡ The subject of the verb in the primitive sense in the case of हृ and कृ, and of अभिवद् and दृश् when used in the Atmanepada, is either put in the Accusative or Instrumental case in the causal; e.g.

भृत्यः कटं करोति हरति वा	भृत्यं भृत्येन वा कटं कारयति हारयति वा (S. K.) (He) causes the servant to make or take a mat.
The servant makes or takes a mat.	

So अभिवाद्यते-दर्शयते-देवं भक्तं भक्तेन वा (S. K.) (He) makes the devotee bow down to, or see, the God.

§ 46. By 'intransitive' roots mentioned in § 44 is meant

* भक्षोर्हिंसार्थस्य न । (Vâr.)

† दृशेत् । (Vâr.)

‡ हृक्रोरन्यतरस्याम् । (I. 4, 53)

अभिवादिदृशोरात्मनेपदे वेति वाच्यम् । (Vâr.)

such roots as are not by their nature capable of governing an object other than that of 'time', 'place' &c., and not those roots which, though transitive, may sometimes be used intransitively according to the speaker's volition, or when their meaning is quite evident; as, किकरः पचति. Here पचति, though transitive, is used without an object, because it can be easily understood; hence किकरेण पाचयति and not किकरं; but मासमासयति देवदत्तं.

§ 47. * In forming the passive construction of causal verbs, the *principal* object in the causal, which is the *subject* (agent) of the verb in its primitive sense, is put in the Nominative case, and the other *object* remains unchanged; e. g.

Primitive.	Causal Active.	Causal Passive.
रामो ग्रामं गच्छति Râma goes to a village.	रामं ग्रामं गमयति (He) causes Râma to go to a village.	रामो ग्रामं गम्यते Râma is caused to go &c.
भृत्यः कटं करोति The servant prepares a mat.	भृत्येन भृत्यं वा कटं कारयति (He) causes the servant to prepare a mat.	भृत्यः कटं कार्यते The servant is made to prepare &c.
गोविंदो मासमासं Govind sits for one month.	गोविंदं मासमासयति (He) makes Govind sit &c.	गोविंदो मासमास्यते Govind is made to sit &c.

(a) But in the case of roots that imply 'knowledge', 'eating', and those that have a literary work for their object, the principal object is put in the Nominative case, and the secondary in the Accusative, or *vice versa*; e. g.

माणवकं धर्मं बोधयति 'he makes Mānavaka know his duty'; माणवको धर्मं बोध्यते or माणवकं धर्मो बोध्यते 'M. is made to know

* बुद्धिमक्षार्थयोः शब्दकर्मणां च निजेच्छया ।

प्रयोज्यकर्मण्यन्धेषां प्यंतानां लादयो मताः ॥ (Ś. K.)

duty', or 'duty is made known to M.'; बहुभोजनं भोजयति 'he makes the boy eat food': बहुभोजनं भोजयते or बहुभोजनो भोजयते (S. K.)

§ 48. The causal forms of roots of the tenth conjugation are the same as the primitive forms, and the meaning must be decided by the context ; as, रामो धनं चौरायति 'Rāma steals wealth'; रामो गोविन्देन धनं चौरयति 'Rāma causes Govind to steal wealth'. In the latter sentence the verb has a causal sense.

§ 49. With regard to roots that govern two accusatives, the rules mentioned in § 43 and § 44 hold good in their case also ; i. e. those roots that imply motion &c., govern the Accusative of the subject of the primitive base, and others, the Instrumental case, subject to § 45 ; as, वामनो बलिं वसुधां याचते; (ईश्वरो) वामनेन बलिं वसुधां याचयति ' (God) makes Vāmana ask Bali for Earth'; गोपीऽजां नगरं हरति ; (स्वामी) गोपं गोपेन वाजां नगरं हारयति ' (The master) makes the cowherd take the sheep to the town'.

अभिमन्युतनयं परीक्षितमुदरादुपरतमेव निर्गतमुत्तराप्रलापो-
पजनितकृपो भगवान् वासुदेवो दुर्लभानसून् प्रापितवान् ।
(K. 175)

अयं शिशुर्न शक्नोति शिरोधरां धारयितुम् । तदेहि गृहा-
णेममवतारय सलिलसमीपमित्यभिधाय तेनर्षिकुमारेण मां सर-
स्तीरमनाययत् । उपसृत्य च जलसमीपं स्वयं मामादाय मुक्त-
प्रयत्नमुत्तानितमुखमंगुल्या कतिचित्सलिलविंदूनप्राययत् ।

काम इदानीं सकामो भवतु येनासत्यसंधे जने सखी पदं कारिता ।
(S'. 4)

महेंद्रभवनं गच्छतोपाध्यायेन त्वमासनं प्रतिग्राहितः । (V. 3)

तौ कुशलवौ भगवता वाल्मीकिना धात्रीकर्मवस्तुतः परि-
गृह्य पोषितौ परिरक्षितौ च । वृत्तचूडौ च त्रयीवर्जमितरा विद्याः
सावधानेन परिपाठितौ । समनंतरं च गर्भादेकादशे वर्षे क्षात्रेण
कल्पेनोपनीय गुरुणा त्रयीविद्यामध्यापितौ । (U. 2)

नलिनिके पायय कमलमधुरसं कलहंसान् । पल्लविके भोज-
य मरिचाग्रपल्लवदलानि भवनहारीतान् । (K. 184)

आर्यो दापयतु मे वैशंपायनानयनाय गमनाभ्यनुज्ञां तातेन ।
नान्यथा मे दोषशुद्धिर्भवति । (K. 292)

तौ दंपती स्वां प्रति राजधानीं

प्रस्थापयामास वशी वसिष्ठः । (R. II, 70)

ततो द्रोणोऽर्जुनं भूयो रणशिक्षामशिक्षयत् । (Mb. I. 130. 25)

तौ दंपती बहु विलप्य शिशोः प्रहर्त्रा

शल्यं निखातमुदहारयतामुरस्तः । (R. IX, 78)

वाल्मीकिस्तौ कुशलवौ

सांगं च वेदमध्याप्य किंचिदुत्क्रांतशैशवौ ।

स्वकृतिं गापयामास कविप्रथमपद्धतिम् । (R. XV. 33)

स सेतुं बंधयामास प्लवगैर्लवणांभसि ।

तेनोत्तीर्य पथा लंकां रोधयामास पिंगलैः ।

द्वितीयं हेमप्राकारं कुर्वद्भिरिव वानरैः ॥ (R. XII, 70-1)

ADDITIONAL SENTENCES FOR EXERCISE.

एवं क्रियते युष्मददेशः । किंतु या यस्य युज्यते भूमिका तां तथैव
भावेन सर्वे वर्ग्याः पाठिताः । (Mā. 1)

स कार्त्तितिक्रस्तां विलोक्य स्निग्धदृष्टिराचष्ट । भद्रे अस्ति कौशलं
शालिप्रस्थेनानेन संपन्नमाहारमस्मानभ्यवहारयितुमिति । (D. K. II. 6)

ततो मया पाटलिपुत्रं गत्वा श्रावितोऽमात्यसंदेशं वैतालिकः स्तनक-
लसः । (Mu. 4)

रजनीतिमिरावशुंठिते पुरमार्गे धनशब्दविक्रवाः ।
वसतिं प्रिय कामिनां प्रियास्त्वदृते प्रापयितुं क ईश्वरः ॥ (Ku. IV. 11)
तामर्चिताभ्यः कुलदेवताभ्यः कुलप्रतिष्ठां प्रणम्य माता ।
अकारयन् कारयितव्यदक्षा क्रमेण पादग्रहणं सतीनाम् ॥

(Ku. VII. 27)

प्रियागुणसहस्राणामेकोन्मीलनशैलः ।

य एव दुःस्मरः कालस्तमेव स्मारिता वयम् ॥ (U. 6)

शौरस्त्वसंकेतान् स कृत्वा विरतोत्सवान् ।

जयोदाहरणं बाह्वोर्गापयामास किन्नरान् ॥ (R. IV. 78)

अथानाथाः प्रकृतयो मातृबंधुनिवासिनम् ।

मौलैरानाययामसुर्भरतं स्तंभिताश्रुभिः ॥ (R. XII. 12)

त्वं रक्षसा भीरु यतोपनीता तं मार्गमेताः कृपया लता मे-

अदर्शयन् वक्तुमशक्नुवत्यः शाखाभिरावर्जितपल्लवाभिः ॥

(R. XIII. 24)

गुणानुरक्तामनुरक्तसाधनः

कुलाभिमानी कुलजां नराधिपः ।

परैस्त्वदन्यः क इवापहारये-

न्मनोरमामात्मवधूमिव श्रियम् ॥ (Ki. I. 31)

यः पयो दोग्धि पाषाणं स रामाद्भूतिमाप्नुयात् ।

रावणं गमय प्रीतिं बोधयंतं हिताहितम् ॥

प्रीतोहं भोजयिष्यामि भवतीं भुवनत्रयम् ।

किं विलापयसेऽत्यर्थे पाथे शायय रावणम् ॥

आज्ञां कारय रक्षोभिर्मां प्रियाण्युपहारय ।

कः शक्रेण कृतं नेच्छेदधिमूर्धानमंजलिम् ॥ (Bk. VIII. 82-4)

विद्यामयैर्न विजयां जयां च रक्षोगणं क्षिप्नुमविक्षतात्मा ।
अध्यापयद्वाधिसुतो यथावन्निघातायिह्यन्युधि यातुधानान् ॥
(Bk. II. 21)

We made him know (विद्) his duty, and sent (*caus.* of स्था with प्र) him home.

When the desire of independence enters the heart of a minister, he will make the king himself lose (त्यज्) his life.

Having vanquished his foe in the battle, he made his lords sing (गै) the glory of his warlike deed.

He caused his servants to bring (नी or ह) fuel from the market.

It is no wonder that the tributary princes are made by the Emperor to obey his commands.

These persons were told to get garlands prepared by those maid-servants.

When a student is made to know the theory of a subject, he is taught the practice of it.

Overcome your enemies and make them pay (दा) you tributes.

He caused a large *mandap* to be erected (कृ) by his servants for the marriage of his son.

He made the boy eat (अह् or खात्) food against his will.

I showed (*caus.* of दृश्) my library to my distinguished guest.

He makes Rāma ask the pilgrims the way to Benares.

The sheep were caused by the master to be taken (वह्) to the village by his servant.

A lord should be made by a servant to give him rewards, by adapting himself to his will.

I caused them to stand round the king, and made them salute (*caus.* of वह् with अभि) him.

LESSON VI.

The Instrumental Casé.

§ 50. * The Instrumental case in Sanskrit has two principal senses: it either denotes the *agent* of an action, or the *instrument* or *means* by which the action is done; as, ततो देव्या क्रिमभिहितं (Ve. 1) 'then what was said by the Queen?'; संचूर्णयामि गदया न सुयोधनोरु (Ve. 1) 'shall I not reduce to powder the thighs of Suyodhana with my club?'; तानेव दिव्ययोषितं चक्षुषा पनर्निरूपयामास (K. 131) 'again looked at that very celestial woman with his eye.'

§ 51. The instrumentality, which this case denotes, may be expressed by various relations :—

(a) The *manner* of doing an action, or an attribute which characterizes a noun; as, आत्मानुरुपां विधिनापयेने (Ku. I. 18) 'he married (her) worthy of himself according to the rite'; प्रकृत्या दर्शनीयः (Mbh.) 'lovely by nature'; मादरोस्मि गोत्रेण (ibid.) 'I am a Mādhara by my family name'; विषमेण धावति (ibid.) 'walks unevenly'; similarly द्विद्वेगेन धान्यं क्रीणाति, साहस्रेण पद्मं क्रीणाति, शनन शनतेन पाययति वत्सान्, &c.

(b) The *price* at which a thing is bought; as, कियता मूलेन क्रीतं पुस्तकं 'at what price was the book bought?'

(c) With verbs indicating *motion*, the conveyance becomes the instrument; as, आत्मनः पदं विमानेन विगहमानः (R. XIII. 1) 'passing through his own abode (the sky) in a balloon.'

(d) With verbs of *carrying* or *placing*, that on which a thing is carried or placed is put in the Instrumental; as, स श्वानं स्कंधेनोवाह (H. 4.) 'he bore the dog on his shoulder'; भर्तुराज्ञां

मुञ्चति आदाय (Ku. III. 22) 'placing his master's order on his head'.

(e) With words of 'swearing,' that in whose name the oath is taken, becomes the instrument; as, जीवितेनैव शपामि ते (K. 233) 'I swear to thee by my very life'.

(f) The direction or route followed to go to a particular place, also becomes the instrument; as, कतमेन दिग्भागेन गतः स जाल्मः (V. 1) 'in what direction did the rogue go?'

§ 52. With verbs implying '*excelling*' and '*resembling*' the Instrumental is used with the qualities in which the excellence consists, or the points or particulars referred to in the resemblance; as, पूर्वान्महाभाग तयातिशेषे (R. V. 14) 'O you fortunate one, you excel your ancestors in that (devotion)'; स्वरेण रामभद्रमनुहरति (U. 4) 'resembles Rāma in his voice.'

Obs. Sometimes the Locative is used in the same sense; as, धनदेन समस्त्यागे सत्ये धर्मे इवापरः (Rām. I. I. 19) 'equal to Kubera in (point of) charity (munificence),' and like another Dharma (a second Dharma) in truthfulness.'

(a) Words implying 'separation from', are usually construed with the Instrumental; as, अयमेकपदे तथा त्रियोग उपनतः (V. 4) 'here is this separation from her suddenly fallen to my lot'; सो मां भूदेवं क्षणमपि च ते विद्युता विप्रयोगः (Me. 118.)

(b) Words expressing 'likeness' or 'equality' are also used with this case; as, धनदेन समस्त्यागे 'equal to Kubera in munificence'; अस्य मुखं सीताया मुखचंद्रेण संवदति (U. 4) 'his face corresponds to (is just as similar as) the moon-like face of Sita'. See under Genitive also.

§ 53. * The Instrumental is used with words expressive of time or place when the accomplishment of the desired object is meant to be expressed; as, द्वादशवर्षैर्व्याकरणं श्रूयते (P. I.)

'grammar is learnt in twelve years'; क्रौशेन पाठस्तेनार्धीतः (S. K.)
'the lesson was learnt by him in (i. e. by going over) a Koss.'

§ 54. * When a noun denotes the *cause* or *motive* of a thing or action, as distinguished from the *means* or *instrument*, it is put in the Instrumental case; as, गुरौ भक्त्या प्रीतास्मि ते (R. II. 63) 'I am pleased with thee for thy devotion to thy preceptor'; अतिदूरीयस्तथा च तस्य प्रदेशस्य न किञ्चिद्दर्श (K. 126) 'the place being very far off, he could not see anything'.

(a) The *object* or *purpose* also is put in the Instrumental case; as, अध्ययनेन वसति (S. K.) 'dwells with the view (for the purpose) of studying'.

Obs. The Instrumental, which is used with verbs meaning 'to be satisfied', 'to rejoice at', 'to be astonished at', 'to be ashamed of', is accounted for by this rule; as, कापुरुषः स्वल्पकेनापि तुष्यति (P. I. 1) 'a low person is pleased even with little'; उभयोर्न तथा लोकः प्रोवीण्येन विसिष्मिदे (R. XV. 68) 'the people did not so much wonder at the proficiency of both of them'; अनेन प्राशम्येन लज्जे (K. 193) 'I am ashamed of this boldness'.

§ 55. † Attributives, which show some defect of the body, govern the defective limb in the Instrumental case; as, अङ्ग्रा काणः (S. K.) 'blind of one eye'; so पादेन खञ्जः, कर्णेन बधिरः &c.

§ 56. ‡ An attribute, which indicates the existence of a particular state or condition, is put in the Instrumental case to express this relation; as, जटाभिस्तापसः (S. K.) 'he is an ascetic by (the fact of his having) matted hair'.

§ 57. अलं and कृतं meaning 'enough' govern this case; as, अलमतिविस्तरेण (Ve. 1) 'enough of prolixity'; कृतमध्वेन (U. 4) 'away with the horse'; तस्मात्कृतं चरणपातविडम्बनाभिः (P. IV. 1.)

* हेतौ । (II. 3. 23)

† येनांगविकारः । (II. 3. 20)

‡ इत्थंभूतलक्षणे । (II. 3. 21)

(a) In this sense अलं is often used with a gerund ; as, अलमन्यथा गृहीत्वा (M. 1) ' enough of misunderstanding (do not misunderstand) ' . In such cases it has a prohibitive force.

§ 58. * Words like सह, साकं, सार्धं, समं &c. having the sense of ' companionship ' govern the Instrumental case of that which expresses the accompaniment of the principal subject of assertion ; as, त्वया सह निवस्यामि वनेषु (U. 2) ' I shall dwell with thee in forests ' ; अमरसिंधुः सार्धमस्मद्विधाभिः (U. 3) ' the heavenly river with persons like us ' ; आस्व साकं मया सौधे (Bk. VIII. 79) ' sit with me on the mansion ' .

§ 59. Words like किं, कार्यं, अर्थः, प्रयोजनं, गुणः &c. expressing use or need, and the root कृ with किं when used in this sense, govern the Instrumental of that which is used or needed and the Genitive of the user ; as, देवपादानां सेवकैर्न प्रयोजनं (H. 1) ' your Majesty's feet have no need of servants ' ; तृणेन कार्यं भवतीश्वराणां (P. I. 1) ' of rich persons (even) some purpose is served by a blade of grass ' ; किं तया क्रियते धेन्वा (P. I.) ' what is to be done with that cow ? ' ; किं तया दृष्ट्या (U. 2) ' what is the good of seeing her ' ; अप्राज्ञेन सानुरागेण भृत्येन को गुणः (Mu. 1) ' what is the use of a devoted but foolish servant ? ' .

Obs. Pāṇini mentions दिवः कर्म च (I. 4. 43) i. e. दिव् ' to play ' governs the acc. or inst. ; as, अक्षैरक्षान्वा वीक्ष्यति ' he plays at dice ' ; also संज्ञोऽन्यतरस्यां कर्मणि (II. 3. 22) ; पित्रा पितरं वा संजानीते ' he lives in harmony with his father ' .

अलमलं बहु विकृत्य । राज्ञः समक्षमेवावयोरधरोत्तरव्य-
क्तिर्भाविष्यति । (M. 1)

देवेन देव्या च परिगृहीतोऽहममुना हरदत्तेन प्रधानपुरुष-
समक्षमयं न मे पादरंजसा तुल्य इत्यधिक्रियः । (M. 1)

शापितासि मम लवंगिकावलोकितयोर्जीवितेन यदि वाचा
न कथयसि (Māl. 8)

आगंतुकतयाऽश्रुतपूर्व आयाभ्यामेव वृत्तांतः । (S'. 6)

भगवति तमसे अयं (करिकलभकः) तावदीदृशः संपन्नः ।
तौ पुनर्न जाने कुशलवावेतावता कालेन कीदृशाविव भवतः ।
(U. 3)

चंद्रापीडस्य सहपांशुक्रीडिततया सहसंवृद्धतया च सर्ववि-
श्रंभस्थानं द्वितीयमिव हृदयं वैशंपायनः परं मित्रमासीत् ।
(K. 76)

अलमतियंत्रणया । कृतमतिप्रसादेन । भगवति प्रसीद वि-
मुच्यतामयमत्यादर इति तामब्रवीत् । (K. 133)

उषसि चोत्थाय तस्य जरहृविडधार्मिकस्येच्छया निस्सृष्टैर्धन-
विसरैः पूरयित्वा मनोरथमभिमतमभिरमणीयेषु प्रदेशेषु निवस-
न्नल्पैरेवाहोभिरुज्जयिनीमाजगाम । (K. 229)

अलमुपालभ्य । आर्य देवेनेदमनुष्ठितं किमत्रार्यस्य । (M. 3)

अयि पंचालतनये अलं विषादेन । किं बहुना । यत्कारिष्ये
तच्छ्रूयताम् । अचिरेणैव कालेन सुयोधनशोणितशोणपाणिस्तव
कचान् भीम उत्तंसयिष्यति । (Ve. I)

स्वहृदयेनापि विदितवृत्तांतेनामुना जिह्रेमि । (K. 233)

प्रवातशयने निषण्णा देवी परिजनहस्तगृहीतेन चरणेन प-
रित्राजिकया कथाभिर्विनोद्यमाना तिष्ठति । (M. 4)

मदनमपि गुणैर्विशेषयन्ती

रतिरिव मूर्तिमती विभाति सैयम् । (Mk. 4)

शुद्धांतदुर्लभमिदं वपुराश्रमवासिनो यदि जनस्य ।

दूरीकृताः खलु गुणैरुद्यानलता वनलताभिः ॥ (S'. 1)

शरीरसादादसमग्रभूषणा मुखेन सालक्ष्यत लोभपांडुना ।

तनुप्रकाशेन विचेयतारका प्रभातकल्पा शशिनेव शर्वरी ॥
(R. III. 2)

यो मामजमनादिं च वेत्ति लोकमहेश्वरं ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ (Bg. X. 3)

किं तया क्रियते धेन्वा या न सूते न दुग्धदा ।

कोर्यः पुत्रेण जातेन यो न विद्वान् न भक्तिमान् ॥ (P. 1)

ADDITIONAL SENTENCES FOR EXERCISE.

अधुनाऽन्या गतिर्नास्ति । अकथ्यमाने च महाननर्थोपनिपातो जायते
ग्राणपरित्यागेनापि रक्षणीयाः सुहृदसव इति कथयामि । (K. 152)

तेषु तेषु रम्यतरेषु स्थानेषु तया सह तानि तान्यपरिसमाप्तान्यपुनरु-
क्तानि न केवलं चंद्रमाः कादंबर्या सह कादंबरी महाश्वेतया सह महाश्वेता
तु पुंडरीकेण सह पुंडरीकोऽपि चंद्रमसा सह परस्परावियोगेन सर्व एव
सर्वकालं सर्वसुखान्यनुभवन्तः परां कोटिमानंदस्याध्यगच्छन् ।
(K. 369)

अवधूतप्रणिपाताः पश्चात्संतप्यमानमनसोऽपि ।

निभृतैर्व्यपन्नपंते दयितानुनयैर्मनस्विन्यः ॥ (V. 3)

कष्टं जनः कुलधनैरनुरंजनीयस्तत्रो यदुक्तमशिवं न हि तत्क्षमं ते ।

नैसर्गिकी सुरभिः कुसुमस्य सिद्धा मूर्ध्नि स्थितिर्न चरणैरवताडनानि ॥
(U. 1)

अथ दुर्लभ्यशासनतया भगवतो मनोभुवो मदजननतया च मधुमासस्या-
तिरमणीयतया च तस्य प्रदेशस्याविनयमङ्गलतया चाभिनवयौवनस्य चंचल-
प्रकृतितया चन्द्रियाणां दुर्नैवारतया च विषयाभिलाषाणां तथा भवितव्यत-
या च तस्य तस्य वस्तुनः तमपि तरलतामनयदंगः । (K. 148)

विनाप्यथैर्वीरः स्पृशति बहुमानोन्नतिपदं
समायुक्तोऽप्यथैः परिभवपदं याति कृपणः ।
स्वभावादुद्धूतां गुणसमुद्भवावाप्तिविषयां

द्युतिं सैर्ही किं श्वा धृतक्रनकमालोऽपि लभते ॥ (H. 1)
अलं महीपाल तव श्रमेण प्रयुक्तमप्यस्त्रमितो वृथा स्यात् ।
न पादपोन्मूलनशक्ति रंहः शिलोच्चये मूर्छति मारुतस्य ॥ (R. II. 34)
कुलेन कांट्या वयसा नवेन गुणैश्च तैस्तैर्विनयप्रधानैः ।
त्वमात्मनस्तुल्यममुं वृणीष्व खलं समागच्छतु कांचनेन ॥ (R. VI. 79)
लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः

सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।
सौजन्यं यदि किं गुणैः स्वमहिमा यद्यस्ति किं मंडनैः
सद्ब्रिह्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥ (Bb. II. 55)
अयमार्यचाणक्यस्तिष्ठति—

यो नंदमौर्यनृपयोः परिभूय लोक-
मस्तोदयो प्रतिदिशन्नविभिन्नकालम् ।

पर्यायपातितहिमोष्णमसर्वगामि
धाम्नातिशाययाति धाम सहस्रधाम्नः ॥ (Mu. 3)

भूषणाद्युपचारेण प्रभुर्भवति न प्रभुः ।
परैरपरिभूताज्ञस्त्वमिव प्रभुरुच्यते ॥ (Mu. 3)

आज्ञा कीर्तिः पालनं ब्राह्मणानां ज्ञानं भोगो मित्रसंरक्षणं च ।
येषामेते षड्गुणा न प्रवृत्ताः कोर्यस्तेषां पार्थिवोपाश्रयेण ॥ (Bh. II. 48)
न तेन सज्जं कचिदुद्यतं धनुः कृतं न वा कोपविजिहमाननम् ।
गुणानुरागेण शिरोभिरुह्यते नराधिपैर्माल्यामिवस्य शासनम् ॥

(Ki. I. 21)

समुद्र इव गांभीर्ये स्यैर्ये च हिमवानिव ।
विष्णुना सदृशो वीर्ये क्षमया पृथ्वीसमः ॥ (Rām. I. 1. 17-8)

स बालं आसीद्वपुषा चतुर्भुजो मुखेन पूर्णैर्दुनिभस्त्रिलोचनः ।

युवा करक्रांतमहीभृदुचकैरसंशयं संप्रति तेजसा रविः ॥ (S'i. I. 70)

A king should protect his subjects according to the rules laid down by Manu.

Morality says that one should save the life of his friend even at the cost of his own life.

This man is a avarice incarnate ; he will never be satisfied with hoarding money.

Are you not ashamed of your ignorance, and do you boast of your noble birth, not attended with knowledge ?

This king excels all others in bravery, knowledge, and a desire to keep his subjects contented.

That your orders are borne by other kings on their heads is one great sign of your sovereignty.

The man took the lamb on his shoulder, and went by this road to the slaughter-house.

I swear by my tutulary deity that I have never before seen your ring.

I know my servants will come back within fifteen days ; for what is the use of their staying there longer ?

Even a sinner is freed from all his sins by repeating but once the syllable om through ardent devotion.

What is the use of walking with this man ? He is lame of his right leg and cannot walk swiftly.

Away with doubts in this respect. This matter is all but agreed to by my sister's husband.

- Fie upon you, fool ! What is the use of this burden of books to you if you do not read them ?

Do not (अलं) censure me; this was not done by me.

Child, do not (अलं) weep; when thy mother comes here, I shall cause thee to be fed with food by her.

S'akuntalā did not notice the approach of Durvāsas on account of her thinking of her lover.

O blind man, what is the use of this lamp to you?

LESSON VII.

The Dative Case.

§ 60. The person to whom something is given is called संप्रदान. A noun denoting संप्रदान is put in the Dative case; as, किं वस्तु विद्वन् गुरवे प्रदेयं (R. V. 18) ' Oh learned Sir, what is to be given to the preceptor? '. The person or thing with reference to whom or having in view which an action is done is also संप्रदान; as, युद्धाय संनह्यते (Mbh.) ' he prepares for battle '; तां नन्दनाय प्रथियते (Māl. 1) ' he demands her for Nandana '.

(a) * In the case of the root यज् ' to sacrifice ' or ' to give as in a sacrifice ', the person to whom the sacrifice is offered is put in the Accusative, and the thing or means by which it is made is put in the Instrumental; as, पशुना रुद्रं यजते (S. K.) ' he sacrifices a bull to Rudra '.

§ 61. † In the case of the root रुच् ' to like ' and others having the same signification, the person or thing that is pleased or satisfied is put in the Dative case; as, यत्प्रभविष्णवे रोचते (S. 2) ' what pleases your Lordship '; यज्ञवत्ताय स्वस्तेऽपूपः (Kāś'ikā) ' Yajnadatta likes Apūpa. '

* यजे : कर्मणः करणसंज्ञा संप्रदानस्य च कर्मसंज्ञा । (Vār.)

† रुच्प्रयोगां प्रथियमाणः । (I. 4. 33.)

§ 62. * The person to whom something is due (the creditor) in the case of the root धृ (10 cl.) 'to owe', and the thing desired in the case of स्पृह, are put in the Dative case; as, वृक्षसेचने द्वे धारयासे मे (S'. 1) 'thou owest me two sprinklings of trees'; परिक्षीणो यवानां प्रसृतये स्पृहयति (Bh. III. 45) 'an impoverished person desires a handful of barley-corns.'

Obs. Derivatives from स्पृह are sometimes construed with the Dative.; as, भोगेभ्यः स्पृहयालवः (Bh. III. 64) 'desirous of enjoyments'; कथमन्ये करिष्यति पुत्रेभ्यः पुत्रिणः स्पृहां (Ve. 3); but generally with the locative; स्पृहावती वस्तुषु केषु मागधी (R. III. 5).

§ 63. † The roots क्रुध, द्रुह, ईर्ष्य, असूय and others having the same sense, govern the Dative of the person against whom the feeling of anger, hatred, malice &c. is directed; as, हरये क्रुध्याति-द्रुह्यति-ईर्ष्यति असूयति वा (S. K.) 'he is angry with, or bears hatred towards, Hari'. But क्रुध and द्रुह, when preceded by prepositions, govern the Accusative; as मच्छरीरमग्निद्रोहं (Mu. 1) 'to do injury to my person'; न खलु तामभिक्रुद्धो गरुः (V. 3) 'did not the preceptor get angry with her'?

§ 64. ‡ In the case of the root श्रु with प्रति or आ meaning 'to promise', the person to whom something is promised, is put in the Dative case; as, प्रतिश्रुत्वाव काकुत्स्थस्तेभ्यो विघ्नप्रतिक्रियां (R. XV. 4) 'Kākutstha promised them the removal of obstacles'.

§ 65. ¶ The purpose for which an action is done, or that for making which another thing exists or is used (as a thing.

* धारेरुत्तमर्णः । स्पृहेरीप्सितः । (I. 4. 35-6)

† क्रुधद्रुहेर्ष्यासूयार्थानां यं प्रति कोपः । क्रुधद्रुहोरुपसृष्टयोः कर्म । (I. 4. 37-8.).

‡ प्रत्याङ्भ्यां श्रुवः पूर्वस्य कर्ता । (I. 4. 40)

¶ तादर्थ्ये चतुर्थी वाच्या । (Var.)

made for a certain purpose) is put in the Dative case ; as, काव्यं यज्ञसे (Kāv. 1) ' a poem (is composed) for fame ' ; दूपाय वारु (Mbh.) ' wood is for (making) posts ' ; कुंडलाय हिरण्यं (*ibid.*) ' gold is (used) for Kundala ornament ' ; अवहननाय उलूखलं (*ibid.*) ' a mortar for pounding down ' .

(a) * When the sense of an infinitive of purpose is suppressed in a sentence, the object of this infinitive is put in the Dative case ; as, फलेभ्यो याति = फलान्याहर्तुं याति ' he goes for fruits ' i. e. ' to bring fruits ' ; वनाय गां मुमोच = वनं गंतुं गां मुमोच ' he let loose the cow for (i. e. to go to) the forest '. Here फल and वन, the objects of the infinitives आहर्तुं and गंतुं, are put in the Dative.

(b) † The dative of an abstract noun is often used to express the sense of the infinitive of purpose from the root ; as, यागाय याति = यष्टुं याति ' he goes to offer a sacrifice ' ; so समिद्धाहरणाय प्रस्थिता वयं (S'. 1) ; यतिष्ये वः सखीप्रत्यानयनाय (V. 1).

§ 66. ‡ In the case of the root कृप् ' to be adequate to ', ' to bring about ', ' to tend to ', and roots having a similar sense, such as संपद्, भू, जन्, the result brought about, or the end to which anything leads, is put in the Dative case ; as, कल्पसे रक्षणाय (S'. 5) ' thou art adequate to bring about (our) protection ' ; मूत्राय कल्पते-जायते-संपद्यते यवागूः (Mbh.) ' gruel tends to (produce) urine '. The Dative is frequently used in this sense without भू or अस् ; as, यतस्तौ स्वल्पदुःखाय (P. I.) ' since they two cause very little pain ' .

* क्रियार्थोपपदस्य च कर्मणि स्थानिनः । (II. 3. 14.)

† तुमर्थोच भाववचनान् । (II. 3. 15.)

‡ कृपि संपद्यमाने च । (Vár.)

(a) * That which is foreboded by a portentous phenomenon is also put in the Dative case; as, वाताय कपिला विद्युत् (Mbh.) 'the tawny lightning forebodes a hurricane'; मांसो-रुनाय व्याहरति मृगः (ibid.) 'the sound of a deer indicates (the getting of) food of flesh'.

(b) With the words हित and सुख the Dative is used; as, ब्राह्मणाय हितं-सुखं (S. K.) 'good for a Brāhmana'; हितमानयावि-ने (Mbh.) 'good for a sickly person'.

Obs. हित in the sense of 'good in or to' is used with the Locative and Genitive also.

§ 67. † The words नमः, स्वस्ति, स्वाहा, स्वधा, and वषट् (terms used in offering oblations to Gods &c.), and अलं in the sense of 'a match for', 'sufficient for', govern this case; as, नमो विश्वसृजे तुभ्यं (R. X. 16) 'a bow to you who created the uni-verse'; स्वस्ति भवते (M. 2) 'good bye to you'; अग्नये स्वाहा (S. K.) 'this offering to Agni'; similarly, पितृभ्यः स्वधा, इंद्राय वषट्; दैत्ये-भ्यो हरिरलं (S. K.) 'Hari is a match for the demons'; अलमेवा क्षुधितस्य (मे) हृष्ट्यै (R. II. 39) 'this (cow) is sufficient to satisfy me who am hungry.'

(a) Words having the sense of अलं 'sufficient for'- 'able to do', such as प्रभु, शक्त, and even the verb प्रभू, are used with the Dative; as, प्रभुर्मल्लो मल्लाय, शक्तो मल्लो मल्लाय, प्रभवति मल्लो मल्लाय (Mbh.) 'one wrestler is a match for another'; विधिरपि न येभ्यः प्रभवति (Bh. II. 94) 'over whom even the Creator does not prevail'.

(b) नमः joined to कृ generally governs the Accusative, but sometimes the Dative also; as, मुनित्रयं नमस्कृत्य (S. K.) 'saluting the three sages'; but नमस्कृर्मो नृसिंहाय (ibid.) 'we salute Nṛsiṃha'.

* उत्पत्तिन जापिते च। (Vār.)

† नमः स्वस्ति स्वाहा स्वधालं वषट्योगाच्च। (II. 3. 16)

(c) Roots meaning 'to salute', such as प्रणिपत्, प्रणन्, are construed with the Dative or Accusative; as, धातारं प्रणिपत्य (Ku. II. 3) 'saluting the creator'; also तस्मै प्रणिपत्य नंदी (Ku. III. 60), आर्यं प्रणिपत्य (Mu. 1); so तां भक्तिप्रवणेन चेतसा प्रणनाम (K. 228); तां कुलदेवताभ्यः प्रणम्य (Ku. VII. 27); प्रणम्य त्रिलोचनाय (K. 131).

Note. Classical authors occasionally use the nouns also derived from these verbs with the Dative; as, मूर्त्तां प्रणामं वृषभध्वजार्यं चकार (Ku. III. 62); अस्मै प्रणाममकरवम् (K. 142), तस्मै वंदप्रणाममकरवम् (D. K. I. 2).

(d) In greeting and in expressing a blessing, the Dative is used with words like स्वागतं, कुशलं; as, देवदत्ताय कुशलं (Mbh.); स्वागतं देव्यै (M. 1) 'welcome to the Queen'. Words like कुशलं, भद्रं, सुखं &c. are used with the Genitive also; See Lesson X.

§ 68. The roots कथ, ख्या, शंस, and चक्ष, all meaning 'to tell' (contrary to the principle of दुह्याच्पच् &c.), the causal of विद् with नि (contrary to § 44), and other roots having the same sense, govern the Dative of the person to whom something is told; as, आर्यं कथयामि ते भूतार्थं (S'. 1) 'O worthy lady, I tell you the truth'; एहि इमां वनस्पतिसेवां काश्यपाय निवेद्यावः (S'. 4) 'come, let us communicate this service of the trees to Kás'yapa'; so यस्मै ब्रह्मपारायणं जगौ (U. 4) 'to whom he sang (revealed) the Veda'; यस्मै मुनिर्ब्रह्म परं विवर्त्ते (Mv. 2).

§ 69. Verbs meaning 'to send' or 'despatch' generally govern the Dative of the person, but Accusative of the place, to whom or which a thing is sent; as, भोजेन दूतो रघवे विसृष्टः (R. V. 39) 'a messenger was sent to Raghu by Bhoja'; माधवं पद्मावतीं प्रहिण्वता देवरातेन (Mál. 1) 'by Devaráta sending Mádhave to Padmavati.'

§ 70 * The secondary or indirect object of the root नन्

* मन्यकर्मण्यनादरे विभाषाऽप्राणिषु । (II. 3. 17)

‘to think’ cl. 4, which is not an animal, takes either the Accusative or Dative; when *contempt* is to be shown; as, न त्वा तृणाय तृणं वा मन्ये (S. K.) ‘I do not consider thee to be worth a straw’.

Obs. When no negation and contempt are meant, but mere comparison, the Accusative alone is used; as, त्वां तृणं मन्ये (Mbh.) ‘I consider thee as a straw,’ but हरिमप्यमंसत तृणाय (S’i. XV. 61).

§ 71. * In the case of roots implying motion, the place to which motion is directed is put in the Dative or Accusative case when physical motion is indicated; as, ग्रामं ग्रामाय वा गच्छ-ति; but मनसा हरिं ब्रजति ‘goes to Hari mentally’ (contemplates him).

Obs. (1) राधोक्ष्योर्यस्य विप्रश्नः (I. 4. 39) i. e. the person, with regard to whom some questions as to good fortune or welfare are asked, is put in the Dative in the case of the roots राध् ‘to propitiate’ and ईक्ष् ‘to look to the welfare of any one’; as, कृष्णा-य राध्याति ईक्षते वा गर्गः (i. e. पृष्ठो गर्गः शुभाशुभं पर्यालोचयति). (2) परिक्रयणे संप्रदानमन्यतरस्यां (I. 4. 44) i. e. the price at which a person is employed on stipulated wages is put in the inst. or dat. case; as, क्षतेन क्षताय वा परिक्रीतोऽयं दासः।

नैतन्न्याय्यम्। सर्वज्ञस्याप्येकाकिनो निर्णयाभ्युपगमो दोषाय।
(M. 1)

चपलोयं वटुः कदाचिदस्मत्प्रार्थनामंतःपुरेभ्यः कथयेत्।
(S’. 2)

अहमपि वैतानिकं शांत्युदकमस्यै गौतमीहस्ते विसर्जयि-
ष्यामि। (S’. 3)

सृष्ट्यामि खलु दुर्ललितायास्मै । मृगतृष्णिकेव नाममात्रप्र-
स्तावो मे विषादाय कल्पते । (S'. 7)

मूर्ख नैष तव दोषः । साधोः शिक्षा गुणाय संपद्यते ना-
साधोः । (P. I. 18)

प्रसीद भगवति वसुंधरे शरीरमसि संसारस्य । तत्किमसंवि-
दानेव जामात्रे कुप्यासि । (U. 7)

मिथ्यामाहात्म्यगर्वनिर्भरा न प्रणमन्ति देवताभ्यो न मानयं-
ति मान्यानात्मप्रज्ञापरिभव इत्यसूयन्ति सचिवोपदेशाय कुप्यं-
ति हितवादिने । (K. 108)

प्रतिश्रुतं तेन तस्मै स्वसुरवंतिसुन्दर्याः प्रदानम् । (D.K. II. 1)

चंद्रापीडः समुपसृत्य पूर्ववदेव तां महाश्वेताप्रणामपुरःसरं
दर्शितविनयः प्रणनाम । (K. 219)

प्रणिपत्य सुरास्तस्मै शमयित्रे सुरद्विषाम् ।

अथैनं तुष्टुवुः स्तुत्यमवाङ्मनसगोचरम् ॥ (R. X. 15)
रविमावसते सतां क्रियायै सुधया तर्पयते सुरान् पितृश्च ।
तमसां निशि मूर्च्छतां निहन्ते हरचूडानिहितात्मने नमस्ते ।
(V. 3)

उमा वधूर्भवान् दाता याचितार इमे वयम् ।

वरः शंभुरलं ह्येष त्वत्कुलोद्भूतये विधिः ॥ (K. VI. 82)

चरतः किल दुश्चरं तपस्तृणविंदोः परिशंकितः पुरा ।

प्रजिघाय समाधिभेदिनीं हरिरस्मै हरिणीं सुरांगनाम् ॥

(R. VIII. 79)

चाताय कपिला विद्युदातपायातिलोहिनी ।

पीता भवति सस्याय दुर्मिक्षाय सिता भवेत् ॥ (Mbh.)

स्वस्त्यस्तु ते निर्गलितांबुगर्भं

शरद्धनं नार्दति चातकोऽपि । (R. V. 17)

ताभ्यां तथागतमुपेत्य तमेकपुत्र—

मज्ञानतः स्वचरितं नृपतिः शशंस । (R. IX. 77)

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ (Bg. IV. 8)

ADDITIONAL SENTENCES FOR EXERCISE.

तदाकर्ण्य तामहं वृडवत्प्रणम्य तस्यै मदुदंतमखिलमाख्याय विस्मयविकसिताक्षं जनकमदर्शयम् । (D. K. I. 4)

सखि वासन्ति दुःखायेदानीं रामस्य दर्शनं सुहृदाम् । तत्क्रियच्चिरं त्वां रोदयिष्यामि । तदनुजानीहि मां गमनाय । (U. 3)

स्वयमेवोत्पद्यंत एवंविधाः कुलपांशवो निःस्नेहाः पशवो येषां क्षुद्राणां प्रज्ञा पराभिसंधानाय न ज्ञानाय पराक्रमः प्राणिनामुपघाताय नोपकाराय धनपरित्यागः कामाय न धर्माय किं बहुना सर्वमेव येषां शोषाय न गुणाय । (K. 288)

श्रोत्रियायाभ्यागताय वत्सतरीं महोक्षं वा निर्वपति गृहमोघिनः । (U. 4)

दुहोह गां स यज्ञाय सस्याय मघवा दिवम् ।

संपद्भिर्निमयेनोभौ दधतुर्भुवनद्वयम् ॥ (R. I. 26)

नमस्त्रिमूर्तये तुभ्यं प्राक्सृष्टेः केवलात्मने ।

गुणत्रयविभागाय पञ्चाङ्गेदमुपेयुषे ॥ (Ku. II. 4)

स स्थाणुः स्थिरभक्तियोगसुलभो निःश्रेयसायास्तु वः । (V. 1)

सर्वः कल्पे वयसि यतते लब्धुमर्थोन्कुटुंबी

पञ्चात्पुत्रैरपहतभरः कल्पते विश्रमाय । (V. 2)

यदेवोपनतं दुःखात्सुखं तद्रसवत्तरम् ।

निर्वाणाय तरुच्छाया तप्तस्य हि विशेषतः ॥ (V. 3)

सुद्धांतसंभोगानितांतनुष्टे न नैषधे कार्यमिदं निगाद्यम् ।

अपां हि तृप्ताय न वारिधारा स्वादुः सुगंधिः स्वद्वे तुषारा ॥

(N. III. 95)

किमित्यपास्याभरणानि यौवने धृतं त्वया वार्द्धक्यशोभि वल्कलम् ।

वद प्रदोषे स्फुटचंद्रतारका विभावरी यद्यरुणाय कल्पते ॥ (Ku. V. 44)

पुंसामसमर्थानामुपद्रवायात्मनी भवेत्कोपः ।

पिठरं कथयतिमात्रं निजपार्श्वानिव दहतितराम् ॥ (P. I. 14)

पयःपानं भुजंगानां केवलं विषवर्द्धनम् ।

उपदेशो हि मूर्खाणां प्रकौपाय न ज्ञातये ॥ (H. 3)

प्रतिवाचमदत्त केशवः शपमानाय न चेद्विभूभुजे ।

अनुङ्कुरुते घनध्वनिं न हि गोमायुरुतानि केसरी ॥ (S'i. XVI. 25)

संतानकामाय तथेति कामं राज्ञे प्रतिश्रुत्य पयस्विनी सा ।

दुग्ध्वा पयः पत्रपुटे मरीयं पुत्रोपभुङ्क्वेति तमादिदेश ॥ (R. II. 65)

तस्याः प्रसन्नं दुमुखः प्रसादं गुरुर्नृपाणां गुरवे निवेद्य ।

प्रहर्षचिह्नानुमितं प्रियायै शशंस वाचा पुनरुक्तयेव ॥ (R. II. 68)

ततो यथावद्विहिताध्वराय तस्मै स्मयावेशविर्जिताय ।

वर्णाश्रमाणां गुरवे स वर्णी विचक्षणः प्रस्तुतमाचक्षे ॥ (R. V. 19)

वसन् स तस्यां वसतौ रघूणां पुराणशोभामधिरोपितायाम् ।

न मैथिलेयः स्पृहयांबभूव भर्त्रे दिवो नाप्यलकेश्वराय ॥ (R. XVI. 42)

तस्यै स्पृहयमाणोसौ बहुप्रियमभाषत ।

सानुनीतिश्च सीतायै नाक्रुध्यन्नाप्यसूयत ॥

संक्रुध्यसि मृषा किं त्वं विदुक्षुं मां मृगेक्षणे ।

ईक्षितव्यं परस्त्रीभ्यः स्वधर्मो रक्षसामयम् ॥

रावणाय नमस्कुर्याः स्यात् सीति स्वस्ति ते ध्रुवम् ।

अन्यथा प्रातराशाय कुर्याम त्वामलं वयम् ॥ (Bk. VIII. 75-6, 98)

Wretched man, do you like service in the house of a Chândāla?

Lady, do not misunderstand me, and do not get angry with me in vain.

I do not long for (स्पृह्) wealth, but immortal glory.

Having promised Lakshmana to accompany him, why do you now tell him that you are unable to do so?

Being greatly delighted at hearing the account, they communicated (विद् with नि) to him even their very secrets.

Even a sight of these pious men will bring about (कृप्) my purification; I shall, therefore, wait upon them for the accomplishment of my desired object.

I told him (ख्या with अ) through my brother that I had nothing to do with seeing him.

Old lady, such sad thoughts will only result in greater sorrow; therefore compose yourself for a time.

The enjoyment of pleasures in this world only leads to disgust.

My subjects bear hatred towards (असूय्) me and plot against (द्रुह्) my life.

First salute (प्रणम्) your preceptor and then begin to learn your lesson.

A bow to the three-eyed God, who reduced Cupid to ashes with the fire of his third eye!

When a man gets a son, he pays off the debt due to his Fathers.

You yourself are able to defeat (use अलं) a whole troop of the enemy.

When a man is doomed by fate, even a trifling cause is sufficient (अलं) to bring about his ruin.

I shall send a messenger to the king of Vidaha, and communicate to him this glad tidings.

LESSON VIII.

The Ablative Case.

§ 72. The chief sense of the Ablative case is अपादान. That from which separation, whether actual or conceived, takes place is called अपादान, and is put in the Ablative case; as, ग्रामाद्वायाति 'he comes from a village'; i. e. that from which the separation takes place is ग्राम. It has thus the sense of 'from' in English.

§ 73. * A noun in the Ablative case frequently denotes the cause of an action or phenomenon, and has the sense of 'on account of', 'for', 'by reason of' &c.; as, सौहृदादपृथगाश्रयां (U.I) 'not living apart (whose resort was not different) on account of affection'. A noun not of the feminine gender denoting the cause of an action is put in the Instrumental or Ablative; as, जाड्येन जाड्यात् वी बद्धः (S.K.) 'he was caught by reason of his dulness'; बुद्ध्या मुक्तः (S.K.) 'was set at liberty on account of his skill'; भक्त्या गुरौ मय्यनुकंपया च प्रीतास्मि ते (R.II.63) 'I am pleased with thee for thy devotion to (thy) preceptor and compassion on me'.

Obs. Sometimes a feminine noun also is used in the Ablative in this sense; as, नास्ति घटोऽनुपलब्धेः (S.K.)

(a.) The Ablative often serves the purpose of a whole causative assertion in replying to, or advancing, arguments in discussions; as, पर्वतो वह्निमान् धूमात् (Tarka) 'the mountain has fire (in it), because there is smoke'; नेश्वरो जगतः कारणमुपपद्यते। कुतः वैषम्यनैर्घृण्यप्रसंगात् (S. B.) (A disputant says) 'God cannot be the efficient cause of the world. Why? (Because) he is liable to (the two charges of) being partial and cruel'.

§ 74. Words in the comparative degree, or such as have the sense of comparison, are used with the Ablative of that with reference to which the comparison is made; as, सत्यादप्यनृतं श्रेयः (Ve. 3) 'falsehood even is better than truth'; मोहादभूत्कष्टतरः प्रबोधः (R. XIV. 56) 'consciousness became more painful than swoon'; चैत्ररथादनुने वृंदावने (R. VI. 50) 'in Vrindavana not inferior to Chaitraratha'; अश्वमेधसंहस्तेभ्यः सत्यमेवातिरिच्यते (H. 4) 'truth itself is superior to a thousand horse-sacrifices'; आद्धस्य पूर्वाह्नादपराह्णे विशिष्यते (Manu III. 278) 'for a S'rāddha ceremony afternoon is preferred to forenoon.'

§ 75. * When the sense of an absolutive is suppressed in a sentence, the object of the absolutive is put in the Ablative case; as, प्रासादात्प्रेक्षते (S. K.) = प्रासादमारुह्य प्रेक्षते 'sees from a palace'; so इवयुराज्जिह्वेति (S. K.) = इवयुरं वीक्ष्य जिह्वेति.

(a) The place where an action is performed is also put in the Ablative under the same circumstances; as, आसनात्प्रेक्षते i. e. आसने उपविश्य प्रेक्षते 'sees from a seat'.

(b) In questions and answers also the Ablative is used; as, कुतो भवान्-पादलिपुत्रान् (Mbh.)

§ 76. † Words denoting जुगुप्सा 'abhorrence', विराम 'cessation', 'refraining', and प्रमाद 'swerving', govern the Ablative case; as, पापाज्जुगुप्सते (Mbh.) 'he shrinks from sin'; वत्सैतस्माद्विराम (U. 1) 'desist from this, O child'; स्वाधिकारात्प्रमत्तः (Me. 1) 'swerving from his duty'; similarly प्राणाघातान्निवृत्तिः (Bh. II. 26) 'refraining from injury to life'; धर्मान्मुह्यति (Mbh.).

Obs. प्रमद् is usually construed with the Locative in the sense of 'to be careless about'; as, न प्रमाद्यन्ति प्रमदास्तु विपश्चितः (Manu II. 213) 'wise men are not careless about their women'.

* त्यक्तोपे कर्मण्युपसंख्यानं । अधिकरणे च । प्रभाष्यानयोश्च । (Var.)

† जुगुप्साविरामप्रमादार्थानामुपसंख्यानम् । (Var.)

§ 77. * The teacher from whom something is learnt, the prime cause in the case of जन 'to be born', and the 'source' in the case of भू, are put in the Ablative case ; as, उपाध्यायादधीति (S. K.) 'learns from the preceptor' ; so मया तीर्थादभिनयविद्या शिक्षिता (M. 1) 'I learnt the art of dramatic representation from a teacher' ; गोमयादुच्चिको जायते (Mbh.) 'the scorpion is produced from cowdung' ; प्राणाद्वायुरजायत (Rigveda X. 90) 'the wind was born from the breath' ; हिमवतो गंगा प्रभवति (Mbh.) 'the Ganges has its source in the Himalayas' ; लोभात् क्रोधः प्रभवति (H. 1) 'anger proceeds from avarice'.

Obs. Verbs meaning 'to be born' are often used with the Locative of the 'source' ; as, परदरिषु जायेते द्वौ सुतौ कुंडगोलकौ (Manu III. 174) ; जातौपि दास्यां शूद्रेण (Y. II. 133) ; चुकनास स्यापि रेणुकायां तनयो जातः (K. 73) ; सा तस्यामुदपादि (Ku. I. 22).

§ 78. † In the case of words implying 'fear' and 'protection from danger', that from which the fear or danger proceeds is put in the Ablative case ; as, न भीतो मरणादस्मि (Mk. 10) 'I am not afraid of death' ; कपेरत्रासिषुर्नादात् (Bk. IX. 11) 'were afraid of the monkey's sound' ; तीक्ष्णादुद्विजते (Mu. 3) 'is afraid of (shrinks away from) a severe person' ; भीमाद्दुःशासनं त्रातुं (Ve. 3) 'to save Duhsāsana from Bhīma' ; so लोकापवादाद्भयं (Bh. II. 62) , तृणविदोः परिशक्तिः (R. VIII. 79).

(a) ‡ That from which a person is warded off or prevented, is also put in the Ablative ; as, पापान्निवारयति (Bh. I. 72) 'wards off from sin'.

* आख्यातोपयोगे । जनिकर्तुः प्रकृतिः । भुवः प्रभवः (I. 4. 29, 30-1).

† भीत्रार्थोनां भयहेतुः । (I. 4. 25)

‡ वारणार्थोनामाप्सितः । (I. 4. 27).

§ 79. * In the case of the root जि with परा, that which becomes unbearable is put in the Ablative case ; as, अध्ययनात्पराजयते (Mbh.) 'finds study unbearable'.

§ 80. † The point of time or space from which some 'distance in time or space' is measured, is put in the Ablative case. The word denoting the 'distance in space' is put either in the Nominative or Locative, and that denoting 'the distance in time', in the Locative; as, गवीधुमतः सांकाश्यं चत्वारि योजनानि चतुर्षु योजनेषु वा (Mbh.) 'S. is four yojanas from G.'; कार्तिक्या आमहायणी मासे (ibid.) 'A. is one month (at the interval of one month) from K.'; so, समुद्रात्पुरी क्रौञ्चैः or क्रौञ्चयोः.

§ 81. ‡ Words meaning 'other than' or 'different from', such as अन्य, पर, इतर; आरान् 'near' or 'remote'; ऋते 'with-out'; words indicative of the 'directions' used also with reference to the 'time' corresponding to them; words expressive of 'directions' derived from अञ्च्, for instance प्राक्, प्रत्यक्, and such as end in आ and आहि; all these govern the Ablative case; as, कृष्णादन्यो भिन्न इतरो वा (S. K.) 'different from, or other than, Krishna'; आराद्वान् (S. K.) 'near the village, or away from it'; विविक्तादृतेऽन्यच्छरणं नास्ति (V. 2) 'there is no resort other than a retired spot'; ग्रामात्पूर्व उत्तरो वा 'to the east or north of the village'; चैत्रात्पूर्वः फाल्गुनः (S. K.) 'the month of Fālguna is prior to (that of) Chaitra'; प्राक्प्रत्यग्वा ग्रामान् (ibid.) 'to the east or west of the village'; दक्षिणा दक्षिणाहि वा ग्रामान् (ibid.) 'to the south, or in the southern direction, of the village'; ग्रामाभिर्वर्धनान् (Manu II. 29) 'before the navel is cut'.

* पराजेरसोढः । (I. 4. 26)

† यतश्चाध्वकालनिर्माणं तत्र पंचमी तद्युक्तादध्वनः प्रथमाससम्यौ कालात्सप्तमी च वक्तव्या । (Var.)

‡ अन्यारादितरैर्दिक्शब्दांश्चरपदाजाहियुक्ते । (II. 3. 29)

§ 82. The words प्रभृति, आरभ्य, वहिः, ऊर्ध्वं, परं, अनंतरं govern this case ; as, शैशवात्प्रभृति पोषितां (U. 1) ' brought up ever since her childhood ' ; मालत्याः प्रथमावलीकदिवसादारभ्य (Māl. 6) ' from the day of first seeing Mālati ' ; निवसन्नावसथे पुराद्राहिः (R. VIII. 14) ' residing in a dwelling out of the town ' ; पाणिपीडनविधेरनंतरं (Ku. VIII. 1) ' after the espousing of her hand ' ; अस्मात्परं (S'. 6) ' after this person ' ; ऊर्ध्वं त्रिये मुहुर्ताद्वि (Bk. XVIII. 36) ' I shall die after a moment.'

Obs. (a) The words प्रभृति and आरभ्य are often found used with adverbs of time in the same sense ; as, यतः प्रभृति—ततः प्रभृति (S'. 3) ; अद्यप्रभृति तवासि दासः (Ku. V. 86).

(b) The sense of अनंतरं, परं &c. is sometimes understood ; as, वहीदृष्टं कालान् (U. 2) ' seen after a long time.'

§ 83. * The words पृथक् ' different ', विन्नु, and नाना govern, besides this case, the Accusative and Instrumental cases ; as, रामाद्रामेण रामं वा विना पृथग् नाना वा (S. K.) ' without or different from Rāma, ' नाना नारीं निष्फला लोकयात्रा (Vopadeva).

§ 84. The preposition आ in the sense of ' till ', ' as far as ', and ' from ' governs the Ablative case ; as, आपरितोषाद्विदुषां (S'. 1) ' till the satisfaction of the learned ' ; आमुलाच्छ्रोतुमिच्छामि (S'. 1) ' I wish to hear from the beginning ' ; आकैलासात् (Mē. 11) ' as far as the Kailāsa '. Sometimes आ is joined to nouns to form Aṅvayibhāva compounds ; as, आमिखलं संचरतां घनानां (Ku. I. 5) ' of clouds sweeping as far as the girdle (middle part)'.

§ 85. † When ' concealment ' is indicated, the person whose sight one wishes to avoid is put in the Ablative case ; as, मातुर्निलीयते कृष्णः (S.K.) ' Krishna hides himself from his mother.'

§ 86. ‡ The preposition प्रति in the sense of ' representa-

* पृथग्विनानानामिस्तुतयाऽन्यतरस्याम् । (II. 3. 32)

† अंतर्धौ येनादर्शनमिच्छति । (I. 4. 28)

‡ प्रतिनिधिप्रतिदाने च यस्मात् । (II. 3. 11)

tive of ' or ' in exchange for ', governs the Ablative; as, प्रद्युम्नः कृष्णात्प्रति (S.K.) 'P. is the representative of K.'; तिलेभ्यः प्राति यच्छति माषान् (S. K.) 'exchanges Māshas for sesamum'.

अनुष्ठितनिदेशोपि सत्क्रियाविशेषादनुपयुक्तमिवात्मानं सम-
र्थये । (S. 7)

अलमलमाक्रन्दितेन । सूर्योपस्थानात्प्रतिनिवृत्तं पुरुरवसं
मामुपेत्य कथ्यतां कुतो भवत्यः परित्रातव्या इति । (V. 1)

रामः-एवमेतत् । एते हि हृदयमर्मभिदः संसारभावा येभ्यो
बीभत्समानाः संत्यज्य सर्वान् कामान्मनीषिणोऽरण्ये विश्रा-
म्यन्ति । (U. 1)

नास्ति जीवितादन्यदभिमततरमिह जगति सर्वजंतूनाम् ।
(K. 35)

नैव जानासि तं देवमैक्ष्वाकं यदेवं वदसि । तद्विरम्यतामति-
प्रसंगात् । (U. 5)

कृतातिथ्यया महाश्वेतया परिपृष्टो दिग्विजयादारभ्य कि-
न्नरमिथुनानुसरणप्रसंगेनागमनमात्मनः सर्वमाचक्षे । (K. 134)

वत्से मालाति जन्मनः प्रभृति वल्लभा ते लवंगिका । तत्कि-
मुज्जिह्वानजीवितां वराकीं नानुकंपसे । (Māl. 10.)

चाणक्यः-वृषल वृषल अलमुत्तरोत्तरेण । यद्यस्मत्तो वरी-
यान् राक्षसोऽवगम्यते तदिदं शस्त्रं तस्मै दीयताम् । (Mu. 3)

तासां चतुर्दश कुलानि । एकं भगवतः कमलयोर्नैर्मनसः स-

मुत्पन्नम् । अन्यद्वेदेभ्यः संभूतम् । अन्यदग्रेरुद्धूतम् । अन्यत्
पवनात्प्रसूतम् । अन्यदमृतादुन्मथ्यमानादुत्थितम् । अन्यज्ज-
लाज्जातम् । अन्यदर्ककिरणेभ्यो निर्गतम् । अन्यत्सौदामिनितिः
प्रवृत्तम् । (K. 136)

मां तावदुद्धर शुचो दयिताप्रवृत्त्या

स्वार्थात्सतां गुरुतरा प्रणयिक्रियैव । (V. 4)

निशम्य चैनां तपसे कृतोद्यमां सुतां गिरीशप्रतिसक्तमानसाम्
उवाच मेना परिरभ्य वक्षसा निवारयंती महतो मुनिव्रतात् ॥

(Ku. V. 3)

प्रजां संरक्षति नृपः सा वर्द्धयति पार्थिवम् ।

वर्द्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् ॥ (H. 3)

त्वचं स मेध्यां परिधाप्य रौरवी-

माशिक्षतास्त्रं पितुरेव मंत्रवत् । (R. III. 31)

अनन्त्राणां समुद्धर्तुस्तस्मात्सिंधुरयादिव ।

आत्मा संरक्षितः सुहृद्वृत्तिमाश्रित्य वैतसीम् ॥ (R. IV. 35)

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

(Bg. II. 62-3)

हिमवद्विध्ययोर्मध्यं यत्प्राग्विनशनादपि ।

प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः ॥

(Manu. II. 12)

ADDITIONAL SENTENCES FOR EXERCISE.

जन्मकर्मतो मलिनतरजनं जनतो निस्त्रिशतरलोकहृदयं लोकहृदये-
भ्यो निर्वृणतरसर्वसं व्यवहारमपुण्यकर्मकापणं पक्वमपश्यम् ।

(K. 356)

सा कुसुमघटिताशेलीमुखमनोहरान्मदनचापादिव प्रमदवनान्नस्यति
जानकीव पीतरक्तेभ्यो रजनिचरेभ्य इव चंपकाशोकेभ्यो विभेति ।

(K. 225)

तं नृपं वसुराक्षितो नाम मंत्रिवृद्ध एकदाऽभाषत । तात भन्नभवति स-
ववात्मसंपदभिजनात्मभृत्यन्यूनैव लक्ष्यते । बुद्धिश्च निसर्गपट्वी तवेतरेभ्यः
प्रतिविशिष्यते । (D. K. II. 8)

अहो दुराराध्या राजलक्ष्मीरात्मविद्धिरपि राजभिः—

तीक्ष्णाबुद्धिजते मृदौ परिभवन्नासान्न संतिष्ठते
मूर्खान्द्वेष्टि न गच्छति प्रणयितामत्यंतविद्वत्स्वपि ।

शूरेभ्योऽप्यधिकं विभेत्युपहरत्येकांतमीरूनहो

श्रीर्लब्धप्रसरेव वेशवनिता दुःखोपचर्या भृशम् । (Mu. 3)

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।

अहार्यत्वादनर्घत्वादक्षयत्वाच्च सर्वदा ॥ (H. 1.)

प्रजानां विनयाधानाद्रक्षणार्हणादपि ।

स पिता पितरस्तासां केवलं जन्महेतवः ॥ (R. I. 24)

न नवः प्रशुराफलोदयात्स्थिरकर्मा विरराम कर्मणः ।

न च योगविधेर्नवैतरः स्थिरधीरापरमात्मदर्शनात् ॥ (R. VIII. 22)

रत्नैर्महाहैस्तुतुर्न देवा न भेजिरे भीमविषेण भीतिम् ।

सुधां विना न प्रययुर्विरामं न निश्चितार्थाद्विरमन्ति धीराः ॥ (Bh. II. 80)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितान् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ (Bg. III. 35)

लोभान्मोहाद्भयान्मैत्र्यान् कामादक्रोधात्तथैव च ।

अज्ञानाद्वालाभावाच्च साक्ष्यं वितथमुच्यते ॥ (Manu VIII. 118)

पूर्वस्मादन्यवद्भाति भावाद्वाशरथिं स्तुवन् ।

ऋते क्रौर्यात्समायातो मां विश्वासयितुं नु किम् ॥

इतरो रावणादेष राघवानुचरो यदि ।

सफलानि निमित्तानि प्राक् प्रभातात्ततो मम ॥ (Bk. VIII. 105-6)

वृक्षाद्दृक्षं परिक्रामन् रावणाद्विभ्यर्ती भृशम् ।

शत्रोस्त्राणमपश्यंतीमदृश्यो जनकात्मजाम् ॥

तां पराजयमानां स प्रीते रक्षयां दशाननात् ।

अंतर्धानां रक्षोभ्यो मलिनां ध्याममूर्ध्वजाम् ॥ (अपश्यत्)

(Bk. VIII. 70-1)

एतद्वोयं भृगुः शस्त्रं श्रावयिष्यत्यशेषतः ।

एतद्धि मत्तोधिजगे सर्वमेषोखिलं मुनिः ॥ (Manu I. 59)

एकाक्षरं परं ब्रह्म प्राणायामाः परं तपः ।

सावित्र्यास्तु परं नास्ति मौनात्सत्यं विशिष्यते ॥ (Manu II. 83)

A house without a house-wife surpasses a forest in dreariness.

Go in the northern direction (उत्तरं) of this tree, and I shall just follow you.

Do not desist from the work you have once promised to perform.

I have walked to this place from the hermitage of Vālmīki to learn the Vedas from these ascetics.

He exposed himself to much trouble in saving that girl from danger.

He who wards off his friend's mind from sin and makes him set it on virtue, is called a real friend.

Do you not know that various kinds of miseries result from treading in the foot-steps of the wicked ?

This your illness arose (जन्) from your great exertions of yesterday. Is there now any change for the better ?

Who else but this powerful king can protect his realm as far as (अ) the regions of the Himalayas?

Before (प्राक्) beginning his studies he places his grammar and dictionary by him.

Five years ago I saw this very charming forest; but now it has undergone a vast change.

Ever since the day on which I happened to see her, my mind has become perturbed, and I do not think even of taking my food, on account of my constantly thinking of her.

I do not approve of the speech you made yesterday after (उर्ध्व or अनंतरं) the excellent oration of the President.

Sita was dearer to Rāma (*gen.*) than his very life.

Honesty is superior to all other virtues; without it one cannot inspire any one with confidence.

That wretched fowler did not see the little parrot on account of his body being contracted through fear.

Revered Sir, we wish to hear from you the history of this parrot from (अ) the beginning.

Bombay is one hundred and twenty miles from Poona.

LESSON IX.

The Locative Case.

§ 87. The place *in* or *on* which an action is represented as taking place is called अधिकरण, and is put in the Locative case; as, स्यान्त्यामोदनं पचति 'cooks food in a cooking utensil'; आसने उपविशति 'sits on a seat.'

7. (a) The Locative is used to denote the time when an action takes place; as, आषाढस्य प्रथमादिवसे (Me. 2) 'on the first day of A'shāḍha'; so दशवेऽभ्यस्तविद्यानां यौवने विषयैषिणा न् (R.I.8)

§ 88. The Locative has very often the sense of 'towards', 'about', 'as to' &c. ; as, मयि मा भूरक्रुणा (Mal. 9) 'be not ruthless towards me'; विषयेषु विनाशधर्मेषु निःस्पृहेभवत् (R. VIII. 10) 'became free from desire for perishable objects'.

§ 89. * With adjectives in the superlative degree, and in those cases where a distinction is made, as of an individual from his whole class, (generally expressed by 'of', or 'among' in English), the nouns with respect to which such pre-eminence or distinction is shown, are put in the Genitive or Locative; as, गवां गोषु वा कृष्णा बहुशिरा (S. K.) 'among cows the black one gives much milk'; so नृणां नृषु वा द्विजः श्रेष्ठः (ibid.)

§ 90. † Words expressive of the interval of time or space, are put in the Ablative or Locative; as, अस्मिन्दिने भुङ्क्त्वाऽयं च्यहान् च्यहे वा भोक्ता (S. K.) 'having dined to-day, he will dine again after (the interval of) three days'; इहस्थेयं क्रोशात्क्रोशे वा लक्ष्यं विध्येन् (S. K.) 'standing here, he will hit a mark at (the distance of) one Koss.'

§ 91. This case is used in lexicons to denote 'in the sense of'; as, बाणो बलिमुने शरे (Amara) 'बाण is used in the sense of 'the son of Bali,' and 'an arrow.'

§ 92. The Locative is sometimes used to denote the object or purpose for which anything is done; as, चर्मणि द्वीपिनि हन्ति इत-
योहन्ति कुंजरम् । केशेषु चर्मणि हन्ति सीम्नि पुष्कलको हतः ॥ (Mbh.)
'man kills the tiger for skin, the elephant for tusks, the Chamari for hair, and the musk-deer for musk.'

§ 93. Words meaning 'to act', 'to behave', 'to deal with', are construed with the Locative; as, आर्योऽस्मिन्निवनेन वर्ततां (U. 6) 'let your honour act modestly towards this person'; कथं कार्यविनिमयेन व्यवहरति मय्यनात्मनः (M. 1) 'oh!

* यतश्च निर्धारणं । (II. 3. 41)

† सप्तमीपञ्चमौ कारकमध्ये । (II. 3. 7)

does the fool deal with me by an exchange of duties ?' ; कुरु प्रियसखीवृत्तिं सपत्नीजने (S'. 4) 'act the part of a dear friend towards the rival wives'.

§ 94. Words signifying 'love', 'attachment', 'respect', such as, स्निह, अभिलष, अनुरंज, &c., govern the Locative of the person or thing for whom or which the 'love' &c. is shown ; as, किं नु खलु बालेस्मिन् स्निह्यति मे मनः (S'. 7) 'why, indeed, does my mind love this child ?' ; न तापसकन्यकायां शकुंतलायां ममामिलाषः (S'. 2) 'I cherish no love for S'akuntalā, the daughter of the sage' ; स्वयोषिति रतिः (Bh. II. 62) 'attachment to one's own wife' ; इदानीत्यां नात्यादितोऽभूत् (D. K. II. 8) 'had no great regard for politics' ; देवे चंद्रगुप्ते वृद्धमनुरक्ताः प्रकृतयः (Mu. 1) 'the subjects are firmly attached (devotedly loyal) to His Majesty Chandragupta' ; अस्ति मे सोदरस्नेहोप्येतेषु (S'. 1) 'I have also a sisterly affection for them'.

Obs. Derivatives from अनुरंज are occasionally used with the Accusative ; as, एषा भवन्तमनुरक्ता (S'. 6) ; अपि वृषलमनुरक्ताः प्रकृतयः (Mu. 1). In such cases अनु must be taken separately, and understood as a कर्मप्रवचनीय governing the Accusative case. See § 37.

§ 95. When a word indicating 'cause' is used, the 'effect' is often put in the Locative ; as, दैवमेव हि नृणां वृद्धौ क्षये कारणं (Bh. II. 84) 'fate alone is the cause of the decline and prosperity (rise and fall) of men'.

§ 96. The root युज् and its derivatives govern the Locative of the thing in the sense of 'to' in English ; as, असाधुदर्शी तत्रभवान् काश्यपो य इमामाश्रमधर्मे नियुक्ते (S'. 1) 'the revered Kās'yapa is not prudent as he appoints her to the duties of the hermitage'.

(a) With words expressive of 'fitness', 'suitableness' &c., the nouns regarding which the fitness is expressed are put

in the Locative case ; as, युक्तरूपमिदं त्वयि (S'. 2) ' this is fit for thee ' ; त्रैलोक्यस्यापि प्रभुत्वं तस्मिन्नुज्यते (H. 3) ' the sovereignty of even the three worlds suits him ' ; अथवोपपन्नमेतदृषिकल्पेस्मिन् राजनि (S'. 2) ' or this is quite proper for this sage-like king ' ; त गुणाः परस्मिन् ब्रह्मण्युपपद्यन्ते (S'. B. 190) ' those attributes suit the supreme Brahma '.

Obs. The Genitive is not unfrequently used in the same sense ; as, उपपन्नमिदं विशेषणं वायोः (V. 2) ' this epithet suits the wind '.

§ 97. The Locative, strictly speaking, implies *place*, but in several cases it is used with the object or *recipient* to which anything is entrusted or imparted ; as, शुक्रनासनाग्निं मन्त्रिणि राज्यभारमारोप्य यौवनसुखमनुबभूव (K. 57) ' having entrusted the responsibilities of the kingdom to his minister S'ukanaśa (he) enjoyed the pleasures of youth ' ; वितरति गुरुः प्राज्ञे विद्यां ययैव तथा जडे (U. 2) ' a preceptor imparts instruction to a clever person in the same way as he does to a dull-headed one ' ; so योग्यसत्त्विव न्यस्तः समस्तो भरः (Ratn. 1).

Note.—तृ with वि is used with the Dative also ; as मह्यं ते व्यतरन् (D. K. I. 1) ' gave him over to me ' ; so नारीचस्ते दर्शनं वितरति (S'. 7).

(a) Roots implying ' to seize ' or ' strike ' , often govern the Locative of that which is caught hold of or struck ; as, आर्तत्राणाय वः शस्त्रं न प्रहर्तुमनागसि (S'. 1) ' your weapon is for protecting the distressed, and not for striking the innocent ' ; केशेषु गृहीत्वा ' seizing by the hair '.

§ 98. Words like क्षिप्, मुञ्च, अस्, having the sense of ' throwing ' or ' darting ' , govern the Locative of that against which anything is thrown ; as, मृगेषु शरान्मुमुक्षोः (R. IX. 58) ' of him who wished to throw arrows at the deer ' ; न बाणः सन्नि-

पात्योस्मिन्मृगशरीरे (S'. 1) ' an arrow should not be discharged at this body of the deer '.

(a) Words implying 'belief', 'confidence', generally govern the Locative of that in which 'belief' is placed; as, पुंसि विश्वसिति कुत्र कुमारी (N. V. 100) ' when does a virgin ever believe in man ? '.

Obs. श्रद्धा governs the Accusative; as, कः श्रद्धास्यति भूतार्थे (Mk. 3) ' who will believe the real state (of things) ? '

§ 99. * Words like अधीतिन् ' who has learnt ', गृहीतिन् ' who has comprehended ', govern the Locative of that which forms their object; and साधु and असाधु, of that towards whom the goodness or otherwise is shown; as, अधीती चतुर्विम्बायेषु (D. K. II. 5) ' versed in the four Vedas ' ; गृहीती षट्स्वंगेषु (*ibid.*) ' who has mastered the six *angas* ' ; मातरि साधुरसाधुर्वा (S. K.) ' well-behaved or ill-behaved towards his mother '.

§ 100. Words like व्यापृत, आसिक्त, व्यग्र, तत्पर, having the sense of ' engaged in ', ' intent on ', and कुशल, निपुण, शौड, पटु, प्रवीण, पंडित, meaning ' skilful ', and धूर्त and कितव ' a rogue ', are used with the Locative; as, गृहकर्मणि व्यापृता व्यग्रा वा (P. II.) ' engaged in her house-hold duties ' ; रामोक्षयूते निपुणः प्रवीणः (S. K.) ' Râma is skilful in playing at dice. '

(a) † The words प्रासित्त and उत्सुक meaning ' greatly desirous of ', ' longing for ', govern the Locative or Instrumental; as, निद्रायां निद्रया वा उत्सुकः (S. K.) ' longing for sleep ' ; so मनो नियोगक्रिययोत्सुकं ने (R. V. 11).

Note. राध् with अप in the sense of ' to offend ' generally governs the Locative in the sense of the Accusative, and sometimes the Genitive; as, कस्मिन्नपि पूजार्हेऽपराद्धा शकुंतला (S'. 4) S'a-

* करयेन्विषयस्य कर्मण्युपसंख्यानम् । साध्वसाधुप्रयोगे च (Vâr.)

† प्रासितोत्सुकाभ्यां तृतीया च । (II. 3. 44)

kuntalā has offended (erred with respect to) some one deserving respect'; so अपराद्धोऽस्मि तून्भवतः कण्वस्य (S'. 7)

प्राथितयशासां भासकविसौमिल्लकविमिश्रादीनां प्रबंधानतिक्रम्य वर्तमानकवेः कालिदासस्य क्रियायां कथं परिषदो बहुमानः । (M. 1)

यः पौरवेण राज्ञा धर्माधिकारे नियुक्तः सोहमविघ्नक्रियोपलभाय धर्मारण्यामिदमायातः । (S'. 1)

दृढं त्वयि बद्धभावोर्वशी । न सेतोगतमनुरागं शिथिलयति । (V. 2)

एष देवो रघुपतिस्तिष्ठति । स च स्निह्यत्यावयोरुत्कंडते च युष्मत्सन्निकर्षस्य । (U. 6)

दुर्जनत्वं च भवतो वाक्यादेव विज्ञातं, यदनयोर्भूपालयोर्विग्रहे भवद्वचनमेव निदानम् । (H. 3)

एष धृष्टद्युम्नेन द्रोणः केशेष्वाकृष्यासिपत्रेण व्यापाद्यते । (Ve. 3)

न जानामि केनापि कारणेनापहस्तितसकलसखीजनं त्वयि विश्वसिति मे हृदयम् । (K. 233)

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।

अपकारिषु यः साधुः स साधुः सद्गिरुच्यते ॥ (H. 2)

न मातरि न दारेषु न सोदर्ये न चात्मनि ।

विश्वासस्तादृशः पुंसां यावान्मित्रे स्वभावजे ॥ (H. 1.)

क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम् ।
 अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम् ॥ (H. 2)
 वाङ्मा सज्जनसंगमे गुणिगणे प्रीतिर्गुरौ नम्रता
 विद्यायां व्यसनं स्वयोषिति रतिर्लोकापवादाद्भयम् ।
 भाक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खले-
 ष्वेते येषु वसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥
 (Bh. II. 62)

संतानार्थाय विधये स्वभुजादवतारिता ।
 तेन धूर्जगतो गुर्वी सचिवेषु निचिक्षिपे ॥ (R. I. 34)
 भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
 बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥
 (Manu I. 96)

ADDITIONAL SENTENCES FOR EXERCISE.

अवैमि ते सारमतः खलु त्वां कार्ये गुरुण्यात्मसमं नियोक्ष्ये ।
 व्यादिश्यते भूधरतामवेक्ष्य कृष्णेन देहोद्ब्रह्मनाय शेषः ॥
 (Ku. III. 13.)

अशुद्धप्रकृतौ राक्षि जनता नानुज्यते । (P. I. 11)
 जनकानां रघूणां च यत्कृत्स्नं गोत्रमंगलम् ।

तस्मिन्नकरुणे पापे वृथा वः करुणा मयि ॥ (U. 6)

निर्गुणेष्वपि सत्त्वेषु दयां कुर्वति साधवः ।

न हि संहरते ज्योत्स्नां चंद्रश्चांडालवेदमनि ॥ (H. 1)

इत्युक्तवन्तं जनकात्मजायां नितांतरूक्षाभिनिवेशमीशम् ।

न कश्चन भ्रातृषु तेषु शक्तो निषेद्धमासीदनुमोदितुं वा ॥

(R. XI. V43)

परकर्मापहः सोऽभूदुद्यतः स्वेषु कर्मसु ।
 आवृणोदात्मनो रंभं रंभेषु प्रहृन् रिपून् ॥ (R. XVII. 61)
 भगवति कमलालये भृशमगुणज्ञासि
 आनन्दहेतुमपि देवमपास्य नन्दं
 रक्तासि किं कथय वैराणि मौर्यपुत्रे । (Mu. 2)
 साक्षात्प्रियामुपगतामपहाय पूर्वं
 चित्रापितां मुहुरिमां बहु मन्यमानः ।
 स्रोतोवहां पथि निकामजलामतीत्य
 जातः सखे प्रणयवान्मृगदृष्टिंकायाम् ॥ (S. 6)
 पातो दुस्तरवारिराशितरणे दीर्घोऽधकारागमे
 निवाते व्यजनं मदांधकरिणां द्यौषशांत्यै शृणिः ।
 इत्थं तद्भवि नास्ति यस्य विधिना नोपायार्चिता कृता
 मन्ये दुर्जनचिन्तवृत्तिहरणे धातापि भग्नोद्यमः ॥ (H. 2)
 चिरेणानुगुणं प्रोक्ता प्रतिपत्तिपराङ्मुखी ।
 न मासे प्रतिपत्तसि मां चेन्मर्तासि मैथिलि ॥ (Bk. VIII. 95)
 एतस्मान्मां कुशलिनमभितानदनाद्विरिन्त्वा
 मा कौलीनादसितनयने मय्यविधासिनी भूः । (Me. 115)
 एवमाप्तवचनात्स पौरुषं काकपक्षकथरेऽपि राघवे ।
 श्रद्धे त्रिदशगोपमात्रके दहशक्तमिव कृष्णवर्त्मनि ॥ (R. XI. 42)

The subjects of this king are all attached (रंभ with अनु) to him.

He who shows pity towards helpless men, and he who performs sacrifices to gods, are considered equal in merit.

My husband does not love (स्निह) me, does not believe in what I tell him, and appoints me to unworthy acts ; will you, my friend, tell me what I should do under these circumstances ?

A sage becomes regardless (निःस्पृह) of the pleasure or pain of this worldly life.

Have no anxiety whatever as to the education of this boy.

He entrusted the burden of his family to his eldest son, and bidding farewell to all his friends and relations, betook himself to a forest residence.

He was seized by the hair and pulled down; and then all the spectators threw (क्षिप्त or मुञ्च) stones at him.

The absent-minded woman did not cast even a look at what was taking place near her.

This news has all got abroad. Has it not reached your ears that the king has fixed his love on Sāgarikā?

Kaikeyī was the prime cause of the banishment of Rāma for fourteen years.

He always spends his time in gambling with men expert in that art.

This is the tallest tree of all in this garden.

Of all persons, he who is intent on doing good to others, is most to be praised.

Among Indian poets Kālidāsa and Bhavabhūti are the most renowned.

Rākshasa will not leave his family with men not equal to him in dignity.

LESSON X.

The Genitive Case.

§ 101. The Genitive case, as observed in Lesson III, is no a Kāraka case, and, strictly speaking, expresses the relation of

one noun to another in a sentence. In the rules given in this Lesson the Genitive has one principal sense, *i. e.* संबंध, and even in those cases where verbs are used with the Genitive, it is to be considered as having the sense of *relation* only. But in several instances this case is used by loose, and not unfrequently even classical, authors, to express relations pertaining to other cases ; as, तं च व्यसृजद्भरतस्य (•U. 4) 'sent it to Bharata' (भरतस्य being put for भरताय); जयसेनायास्तावत्संबेद्य गच्छ (M. 4) for जयसेनायै &c. ; स्त्रीणां विश्वासो नैव कर्तव्यः (H. 1) for स्त्रीषु &c. Such constructions should be considered as deviations from the usual practice, and should not be imitated.

§ 102. Generally speaking, the Genitive case denotes the dependence of a substantive or pronoun upon another word, which is usually a substantive or adjective, but sometimes a verb.

(a) It is thus used to represent 'of' in English ; but in several cases compounds are used instead of the Genitive ; as, दशरथस्य पुत्रः or दशरथपुत्रः 'the son of Das'aratha'.

Obs. Mark that all the relations expressed by 'of' in English cannot be expressed by the Genitive in Sanskrit, *e. g.* the *adjective* meaning and the *apposition* meaning ; as, 'a pot of gold' is generally translated by a compound हेमपात्रं, or by a derivative हैमं पात्रं, but not by हेम्नः पात्रं ; 'a pot of clay' मृद्भांडं or मृष्मयं भांडं ; 'a pearl of great price' महार्घं मुक्ताफलं ; 'a man of strength' सबलो नरः, not बलस्य नरः. Similarly 'in the month of Vais'ākha' वैशाखे मासे or वैशाखमासे, but not वैशा खरय मासे 'the town of Bombay' मुंबापुरी or मुंबा नाम पुरी.

So in Latin : 'a man of talent' is 'homo ingeniosus' (धीमान्नरः), not 'homo ingenii' ; but 'a man of great talent' is, unlike Sanskrit, 'homo magni ingenii'.

§ 103. The Genitive denotes the *possessor*, or the person or thing whereto anything belongs, that which belongs or is possessed being put in the Nominative case ; as, यस्य नास्ति स्वयं प्रज्ञा (P. I.) 'he who himself possesses or has no talent' ; इमे नो गृहाः (Mk. 1) 'this is our house' ; 'to err belongs to men' स्वलनं मनुष्याणां धर्मः.

Obs. This sense is often expressed by derivatives ; as, पैदकं रिक्थं 'property belonging to ancestors' ; so अस्मदीयं गृहं &c.

§ 104. The Genitive is used with substantives, and words used substantively, to denote the whole of which a part is taken, and it is then called '*partitive genitive*' ; as, जलस्य विदुः 'a drop of water' ; अयुतं शरदां ययौ (R. X. 1) 'a lakh of years passed' ; so गवां शतसहस्राणि 'thousands of cows'.

So in Latin: 'Mille hominum valentium', 'a thousand of strong men'.

(a) The Partitive Genitive is also found used with ordinals and pronouns or adjectives implying a number ; as त्वमेव कल्याणि तयोस्तृतीया (R. VI. 39) 'blessed girl, you alone are their third' ; गृह्यतामनयोरन्यतरा (M. 5) 'let one of the two be accepted' ; तासामन्यतमा (Mâl. 1) 'one of those (girls)'.

Compare Latin '*primi juvenum*', and '*consulum alter*'.

(b) The Partitive Genitive is likewise used with superlatives and words having the force of superlatives ; as, द्विजानां ब्राह्मणः श्रेष्ठः ; धैरियः साहसिकानामग्रणीर्विद्वधानां (K. 5) 'the foremost among the bold, and among the clever'.

Obs. This use of the Genitive is already considered in § 89.

So in Latin: '*Maxime principum*' 'greatest of princes' ; '*oratorum praestantissimi*' 'the most eminent of orators'.

(c) Sometimes मध्ये is used with the Genitive in the sense of 'of' or 'among'; as, एतेषां मध्ये केचिदरेः कोषदंडाभ्यामर्थिनः (Mu. 5) 'of these some are desirous of the treasure and army of the enemy'.

§ 105. When a certain period is represented to have elapsed after the occurrence of an action, the word expressing the occurrence is put in the Genitive case; as, अद्य दशमो मासस्तातस्योपरतस्य (Mu. 6) 'it is to-day ten months since the death of my father'; कतिपये संवत्सरास्तस्य तपस्तप्यमानस्य (U. 4) 'several years have elapsed since he began to practise penance.'

§ 106. Words having the sense of 'dear to' or the reverse, are used with this case; as, प्रकृत्यैव प्रिया सीता रामद्व्यासीत् (U. 6)

Sitā was by her very nature dear to Rāma; कायः कस्य न वल्लभः (P. 1) 'to whom is the body not dear?'

(a) This case also occurs in the construction of words signifying 'difference', such as, विशेषः, अंतरं; as, एतावानेवायुष्मतः शतक्रतोश्च विशेषः (S'. 7) 'this is the only difference between the long-lived one (you) and Indra'; अवभवतो मम च समुद्रपल्वलयोरिवान्तरं (M. 1) 'there is as much difference between this worthy person and myself as between the sea and a puddle.'

§ 107. * In the case of potential passive participles, the agent of the action is put in the Genitive or Instrumental case; as, नास्ति असाध्यं नाम मनोभुवः (K. 157) 'indeed there is nothing that cannot be accomplished by the mind-born (Cupid)'; so न वय-

मनुब्राह्म्याः प्रायो देवताना (K. 61) ; न वंचनीयाः प्रभवोनुजीविभिः (Ki. I. 4) ; राक्षसेन्द्रस्य संरक्ष्यं मया लब्धमिदं वनं (Bk. VIII. 129) 'this forest fit to be preserved by the lord of the demons must be cut down by me.'

§ 108. * With words meaning 'cause', 'sake', 'reason' the Genitive is used ; अ३, अल्पस्य हेतोर्वहु हानुमिच्छन् (R. II. 47) 'wishing to give up (lose) much for the sake of little' ; विस्मृतं कस्य हेतोः (Mu. 1) 'for what reason is it forgotten?'

Obs. - Patanjali says that the words meaning 'cause', 'reason', such as निमित्त, कारण, हेतु, may be used in this sense in *any* case in agreement with pronouns. But this is not universally supported by the usage of classical authors. केन निमित्त-कारणेन-हेतुना, and कस्मान्निमित्तात्-कारणात्-हेतोः, are the usual constructions in this sense. We do not say को हेतुः वससि or कं हेतुं वससि in the same sense, nor even कस्मै हेतवे वससि, which means 'for what object (purpose) in view do you dwell?'. कि-निमित्तं-प्रयोजनं-कारणं-अर्थं is, however, not uncommon. Patanjali's rule must, therefore, be understood in a restricted sense.

§ 109. † With nouns, derived from roots by *Kṛit* affixes, such as ति, ट, अ, अन, &c., the Genitive is used in the sense of the *agent* and *object* of the action denoted by the nouns ; in other words, the Genitive in Sanskrit is both *subjective* and *objective* ; अ३, क्रियादिमां कालिदासस्य (V. 1) 'this composition of Kālidāsa' ; भर्तुः प्रणाशात् (R. XIV. I) 'on account of the death

* षष्ठी हेतुप्रयोगे । (II. 3. 26).

† कर्तृकर्मणोः कृति । (II. 3. 65)

of their lord'; शास्त्राणां परिचयः (K. 18) ' the knowledge of S'āstras'; आहर्ता क्रतूनां (K. 5) ' the performer of sacrifices'; दुःखायेशानीं रामस्य सुहृदां दर्शनं (U. 3) ' Rāma's seeing his friends now only contributes to (produce) sorrow'.

Obs. In the case of verbs governing two objects, the *secondary* object is put in the Genitive or Accusative; as, नेता अश्वस्य सुव्रं सुव्रस्य वा (Mbh.) ' the taker of the horse to Srughna'. This construction, however, is very rare; the Genitive is more generally used with both objects (principal and secondary); गवां दुग्धस्य दोहनं, सागरस्य अनृतस्य नयनं, where the first genitive has the sense of the ablative.

§ 110. *When the *agent* and *object* of the action denoted by the nouns formed by *krit* affixes, are both used in a sentence, the *object* is put in the Genitive case, and not the agent; as, आश्चर्यं गवां दोहोऽगोपेन (S. K.) ' the milking of cows without a cowherd is a wonder'.

(a) † When the agent and object are both used, the *agent* is put in the Instrumental or Genitive case, when, as some say, the *krit* terminations are of the feminine gender, or as others say, when the terminations are of any gender; as, विचित्रा जगतः कृतिर्हरिहरिणा वा (S. K.) ' the creation of the world by Hari is wonderful'; शब्दानामनुशासनमाचार्येण आचार्यस्य वा (S. K.); so शोभना खलु पाणिनेः (or पाणिनिना) सूत्रस्य कृतिः (Mbh.)

* उभयप्राप्तौ कर्मणि । (II. 3. 66)

† शेषे विभाषा । स्त्रीप्रत्यय इत्येके । केचिद्विशेषेण विभाषामिच्छन्ति (Var.)

‡ चतुर्थी चाशिष्यायुष्यभद्रभद्रकुशलसुखार्थहितैः । (II. 3. 37)

§ 111. ‡ The words आयुष्यं, भद्रं भद्रं, कुशलं, सुखं, अर्थः, and हितं, govern the Dative or Genitive case, when a blessing is intended; as, कृष्णस्य-कृष्णाय कुशलं, हितं, भद्रं भूयात् (S. K.) ' may happiness or good luck attend Krishna '.

§ 112. * Words ending in तस् showing direction, and other words such as उपरि, अधः, पुरः, पश्चात्, अग्रे, पुरस्तात् &c. having the same meaning as those ending in तस्, govern the Genitive of that with reference to which the direction is shown ; as, ग्रामस्य दक्षिणतः-उत्तरतः (S. K.) ' to the south or north of the village ' ; गतमुपरि घनानां (S'. 7) ' going above the clouds ' ; तरूणामधः (S'. 1) ' under the trees ' ; तिष्ठन् भाति पितुः पुरो भुवि यथा (Nāg. 1) ' as one shines standing on the ground before his father ' ; यः पुरस्ताद्यतीनां (M. 1) ' who is foremost among (is at the head of) ascetics.'

Obs. उपरि is often joined in a compound ; as, प्रत्यारोपय रथोपरि राजपुत्रं (U. 5) ; चाणक्योपरि प्रद्वेषपक्षपातः (Mu. 3) .

(a) † Words expressive of ' direction ' ending in एन such as दक्षिणेन, उत्तरेण &c., govern the Genitive or Accusative of the place with respect to which the direction is shown ; as, दक्षिणेन तु श्वेतस्य निषधस्योत्तरेण तु (Mb. VI. 8. 2) ' to the south of Śveta and to the north of Nishadha ' ; दक्षिणेन वृक्षवाटिकां (S'. 1) ' to the south of the grove of trees ' ; धनपतिगृहान्तरेण (Me. 78) ' to the north of the house of Kubera '.

(b) ‡ Words having the sense of दूरे ' distant ', and अन्तिक ' near ' govern either the Genitive or Ablative ; as, ग्रामात्

* षष्ठ्यन्तसर्थप्रत्ययेन । (II. 3. 30)

† एनया द्वितीया । (II. 3. 31)

‡ दूरान्तिकार्थैः षष्ठ्यन्त्यतरस्याम् (II. 3. 34)

ग्रामस्य वा वनं दूरं-निकटं-समीपं &c. (S. K.) 'the forest is distant from or near the village'.

Obs. The Genitive, however, is more generally used; as, तस्याश्रमपदस्य नातिदूरे (K. 22); अतः समीपे परिणुतिरिष्यते (S'. 5); प्रयामि तस्याः सकाशं (K. 158) &c.

§ 113. *Verbs implying 'to be master of', 'to rule', like ईश, भू with प्र; दय 'to pity', 'to have compassion on', and words implying 'remembering' (with regret), 'to think of', like स्मृ, इ with अधि, govern the object of these actions in the Genitive case; as, ननु प्रभवत्पुत्रः शिष्यजनस्य (M. 1) 'why, your honour has mastery over your pupil'; प्रभवति निजस्य कन्यकाजनस्य महाराजः (Mál. 4); यदि प्रभवित्स्यामि आत्मनः (S'. 1); नायं गात्राणां मीटे (K. 312) 'he cannot rule (control) his limbs'; रामस्य दयमानोसावधेति तव लक्ष्मणः (Bk. VIII. 119) 'Lakshmana taking pity on Rāma, remembers (thinks of) you'; स्मर्तुं विव्रान्ति न दिवः सुरसुंदरीभ्यः (Ki. V. 28) 'do not persuade the heavenly nymphs to think of heaven'; so अस्मार्षीज्जलनिधिमथनस्य शौरिः (S'i. VIII. 64).

So in Latin: 'animus meminit præteritorum'; 'a virgo miserere mei'

Obs. (a) भू with प्र in the sense of 'to be able' is used with the infinitive (see the Lesson), and in the sense of 'to be sufficient for' governs the Dative; see § 67 (a).

(b) स्मृ in the ordinary sense of 'remembering' is used with the Accusative; as, स्मरसि तान्यहानि स्मरसि गोदावरीं वा (U. 1). In this case the object is intended to be used (यदा कर्म विवक्षितं भवति तदा षष्ठी न भवति—Mbh.)

(c) Adjectives signifying 'conscious' or 'knowing', 'mindful', and their opposites, govern the Genitive of the object; as, अनभिज्ञो गुणानां यः स भृत्यैर्नानुगम्यते (P. I. 1) 'he who is not

* अधीगर्थेदयेशां कर्मणि। (II. 3. 52)

mindful of merits (does not appreciate merits) is not followed by his servants'; so अनभ्यंतरे आवां मदनगतस्य वृत्तांतस्य (S'. 3). The Locative also is sometimes used; as, यदि त्वमीदृशः कथाया-
मभिज्ञः (U. 4); तत्ताप्यभिज्ञो जनः (U. 5).

§ 114. * Words showing 'so many times', or the numeral adverbs of frequency, such as द्विः, त्रिः, अष्टकृत्वः, शतकृत्वः, govern the Genitive of the *time* in the sense of the Locative; as, द्विरहो भोजनं (S. K.) 'taking meals twice (in) a day'; शतकृत्वस्तवैकस्याः स्मरत्यहो रघूत्तमः (Bk. VIII. 122) 'the best the Raghus thinks of you alone a hundred times a day.'

§ 115. † Past participles ending in त are used with the Genitive, when they are used in the sense of the present tense; as, अहमेव मतो महीपतेः (R. VIII. 8) 'I alone am regarded by the king'; विदितं तप्यमानं च तेन मे भुवनत्रयं (R. X. 39) 'I know that the three worlds are being tormented by him'; राज्ञां पूजितः (S. K.) 'is honoured by kings'.

(a) But when *past* time is meant to be indicated, the Instrumental alone is used; as, न खलु विदित्वास्ते चाणक्यहतकेन (Mu. 2) 'were they not discovered by the wretched Chanakya'.

(b) When used as *abstract neuter nouns*, past participles are, of course, used with the Genitive; as, मयूरस्य नृत्तं (Mbh.) 'the dancing of a peacock'; कोकिलस्य व्याहृतं, नटस्य भुक्तं, छात्रस्य हसितं (ibid.).

§ 116. कृते 'for', 'for the sake of,' and समक्षं 'in the presence of' govern the Genitive; as, अभीषां प्राणानां कृते (Bh. III. 36) 'for this life'; राज्ञः समक्षमेव (M. 1) 'in the presence of the king himself'.

* कृत्वर्थप्रयोगे कालधिकरणे । (II. 3. 64)

† कस्य च वर्तमाने । (II. 3. 67.)

Obs. कृते is often compounded with another word ; as, काव्यमर्थकृते (Kāv. 1).

§ 117. * Words having the sense of ' equal to ', ' like ', such as, तुल्य, सदृश, सम, संकाश &c., govern the Genitive or Instrumental of that with which any object is compared ; as, कृष्णस्य तुल्यः-सदृशः &c. (S. K.). For the Instrumental see § 52 (b).

Obs. Pânini says that the words तुला and उपमा cannot be used with the Instrumental. But this is against good usage ; as, तुलां यदारोहति वृत्तवाससा (Ku. V. 34) ; नभसा तुलां समारोह (R. VIII. 15) ; स्फुटोपमं भूतिसितेन शंभुना (S'i. I. 4). Mallinātha tries to reconcile these instances with Pânini's Sūtra ; but the defence is evidently lame.

(a) Adjectives implying ' worthy of ', ' proper ', ' befitting ', are usually construed with the Genitive ; as, सखे पुंडरीकं नैतदनु रूपं भवतः (K. 146) ' friend Puṇḍarika, this is not worthy of you ' ; सदृशमेवैतत्स्नेहस्थानवलेपस्य (S' 6) ' this indeed befits the prideless love '. See also § 96 (a).

§ 118. Nouns ending in ह are used with the Accusative instead of the Genitive, when ' habit ' or ' disposition ' is intended to be expressed ; as, पितरमाराधयितुं भव (V. 5) ' always keep thy father pleased ' ; संभावयिता बुधान् न्यग्भावयिता शत्रून् (D. K. II. 8) ' whose habitual disposition is to respect the wise and to humble his foes ' ; but जगतो निर्माता, घटस्य कर्ता &c.

(a) कृ with अनु ' to imitate ', ' resemble ', is often found used with the Genitive or Accusative of the object ; as, ततोऽनुकुर्यात्तस्याः स्मितस्य (Ku. I. 44) ' then it might imitate (resemble) her smile ' ; इयामतया भगवतो हरेरिवानुकुर्वती (K. 10) ' as if resembling the god Hari in point of sableness ' ; सर्वाभिरन्याभिः

* तुल्यार्थैरनुलोपमाभ्यां तृतीयाऽन्यतरस्याम् । (II. 3. 72)

कलाभिरनुचकार तं वैद्यपायनः (K. 76) ' V. imitated him in all other arts ' ; so बैलाधिपस्यानुचकार लक्ष्मीं (Bk. II. 8).

§ 119. * The roots व्यवहृ, and पण् (1 A.) in the sense of ' dealing in transactions ', ' staking in gambling ', govern the Genitive of the object ; as, शतस्य व्यवहरणं-पणनं (S. K.) ' dealing in hundred ' or ' staking hundred ' ; so प्राणानामपाणिष्टासौ (Bk. VIII. 121). But the Accusative is more generally used ; as, पणस्व कृष्णां पांचालीं (Mb. II. 65. 32).

(a) दिव् when it has the same senses, is similarly used ; as, शतस्य दीव्यति (S. K.) ; but when it is preceded by a preposition, the Accusative or Genitive may be used ; as, शतस्य शतं वः प्रतिदीव्यति (S. K.).

तस्याः पंडितकौशिक्या सहितायाः समक्षमेव न्याय्यो
व्यवहारः । (M. 1)

आपदानुसरणैर्मम गात्राणामनीशोस्मि संवृत्तः । (S. 2)
कथं मामेकाकिनीं त्यक्त्वार्थपुत्रो गतः । भवतु कोपिष्यामि
यदि तं प्रेक्षमाणात्मनः प्रभविष्यामि । (U. 1)

अयि भागीरथीप्रसादाद्भनदेवतानामप्यदृश्यासि संवृत्ता ।
(U. 3)

हा देवि स्मरसि वा तस्य प्रदेशस्य तत्समयविश्रंभातिश-
यप्रसंगसाक्षिणः । (U. 6)

एवमवस्थिते यदत्रावसरप्राप्तमीदृशस्य चानुरागस्य सदृश-

मस्मदागमनस्य चानुरूपमात्मनो वा समुचितं तत्र प्रभवति दे-
वीत्यभिधाय मन्मुखासक्तदृष्टिः कपिंजलस्तूष्णीमासीत् ।

(K. 158)

धिङ् मां दुष्कृतकारिणीं यस्याः कृते त्वेयमीदृशी दशा
वर्तते ।

(K. 167)

हा दयित माधव परलोकगतोपि स्मर्तव्यो युष्माभिरयं ज-
नः । न खलु स उपरतो यस्य वल्लभो जनः स्मरति । (Mā, 5)

कापि महती वेला वर्तते तत्रादृष्टस्य । तदनया सहैवागच्छ ।
(K. 246)

अहं हि संमतो राज्ञो य एवं मन्यते कुधीः ।

वलीवर्दः स विज्ञेयो त्रिषाणपरिवर्जितः ॥ (P. I. 10)

शरीरस्य गुणानां च दूरमत्यन्तमन्तरम् ।

शरीरं क्षणविध्वंसि कल्पांतस्थायिनो गुणाः ॥ (H. 1)

अर्थानामीशिषे त्वं वयमपि च गिरामीदमहे यावदर्थम् ।

(Bh III. 30)

समरशिरसि चंचत्पंचचूडश्चमूना-

मुपरि शरतुषारं कोप्ययं वीरपोतः (किरति) । (U. 5)

ADDITIONAL SENTENCES FOR EXERCISE.

स राजा मनसि धर्मेण कौपि यनेन प्रतापे वह्निना मुखे शशिना प्रला-
यां सुरगुरुणा तेजसि सवित्रा च वसता सर्वदेवमयस्यं प्रकटितविश्वरूपा-
कृतेरनुकरोति भगवतो नारायणस्य । (K. 6)

नियतमिह सर्वात्मना कृतावस्थितिना भगवता परिभूतकलिकालवि-
लसितेन धर्मेण न स्मर्यते कृतशुगरय । (K. 44)

उदेति पूर्वं कुसुमं ततः फलं धनोदयः प्राक् तदनन्तरं पयः ।
निमित्तनैमित्तिकयोरयं क्रमस्तव प्रसाधस्य पुरस्तु संपदः ॥ (S'. 7)

शंबूको नाम वृषलः पृथिव्यां तप्यते तपः ।
शीर्षच्छेद्यः स ते राम तं हत्वा जीवय द्विजम् ॥ (U. 2)

अपीप्सितं क्षत्रकुलांगनानां
न वीरसूशब्दमकामयेताम् (R. XIV. 4)

वाच्यस्त्वया मत्तचनात्स राजा बह्वौ विशुद्धामपि यत्समक्षम् ।
मां लोकवादश्रवणादहासीः श्रुतस्य किं तत्सदृशं कुलस्य ॥
(R. XIV. 61)

देव्या शून्यस्य जगतो द्वादशः परिवत्सरः ।
प्रनष्टमिव नामापि न च रामो न जीवति ॥ (U. 3)

अयं मैथिल्यभिज्ञानं काकुत्स्थस्यांगुलीयकः ।
भवत्याः स्मरहास्यर्थमर्पितः सादरं मम ॥ (Bk. VIII. 118)

पुरः प्रवेशमाश्रयं बुद्ध्या शाखासृगेण सा ।
बूढामणिमभिज्ञानं ददौ रामस्य संमतम् ॥

रामस्य शयितं भुक्तं जल्पितं हसितं स्थितम् ।
प्रक्रांतं च मुहुः पृष्ट्वा हनूमंतं व्यसर्जयत् ॥ (*ibid.* 124-5)

तं दृष्ट्वाऽर्चितयत्सीता हेतोः कस्यैष रावणः ।
अवरुह्य तरोरारावैति वानरविग्रहः ॥

उत्तराहि वसन् रामः समुद्राद्रक्षसां पुरम् ।
अवैल्लवणतोयस्य स्थितां दक्षिणतः कथम् ॥ (*ibid.* 104, 107)

The women looking intently at the young man could, with great difficulty, control (ईश) themselves.

What difference is there between men and beasts if the former imitate (कृ with अनु) the latter in their actions ?

Friend, do not despair ; she, for (कृते) whom you are so much afflicted, will herself soon come to you.

There is no pleasure equal to (तुल्य) that enjoyed by those who, devolving their house-hold duties upon their sons, reside in forests.

Is this your act suitable to the dignity of the high family in which you are born?

The order of my elders will only have power (भू with प्र) over my body, but not over my mind and its workings.

The child being long kept away (दूर) from its mother, remembers (स्मृ) her often and often.

To the north (उत्तरतः) of this mountain is an extensive plain, covered all over with verdant grass, which almost enchants the beholder's eye.

The story, which the attendant narrated to the king in the presence of (समक्ष) all his ministers, went home to his heart.

Here I see before (पुरः) me a large heap of bones; there a number of bits of flesh under (अधः) the trees. What may it be?

In the reign of Sushena every one out of his subjects thought that he was respected (पूज) and liked (मन्) by the king.

Be thou worthy of thy father by reason of thy qualities liked by the people!

A long time has elapsed since the venerable lady went to see Mālavikā.

This king is fit to be waited upon (सेव्य) by servants, and the epithet 'protector of men' quite becomes him.

There is nothing in this world like (सदृश) friendship with the good.

Good books are dearer to clever students than fine clothes.

A devout Brahmana should perform his Sandhyā adoration thrice a day, and eat only once in a day before sunset.

Rāma was dearer to Sītā than her very life.

LESSON XI.

The Genitive and Locative Absolutes.

§ 120. 'When the participle agrees with a subject, different from the subject of the verb, the phrase is said to be in the absolute construction.' (Bain). The phrase is unconnected with the general structure of the clause in which it stands; as, 'the wind being favourable, the ship set sail'. The Absolute case differs in different languages; in English it is the nominative; in Latin, the ablative; and in Sanskrit, the genitive and locative. If it be found that the nominative of the subordinate sentence be not a noun occurring in the principal sentence, or a pronoun representing such a noun, the absolute construction may be used. Take the sentence: 'Rāma, after he had taken Lankā, returned to Ayodhyā.' Here the subjects of both the sentences are the same, and no absolute construction can be used. The sentence may be translated by लंकां गृहीत्वा (or गृहीतलंकः) रामोऽयोध्यां निवृत्ते. But the sentence 'Rāma, after the monkeys had taken Lankā, returned to Ayodhyā', may be translated by कपिभिर्गृहीतायां लंकायां (or कपिषु लंकां गृहीतवत्सु) रामोऽयोध्यां निवृत्ते.

Note To form these absolutes, the subject of the participle must be put in the Genitive or Locative case, and the participle made to agree with it in *gender* and *number*.

§ 121. * A noun or pronoun which expresses a thing, the action done or suffered by which indicates the *time* of another action, is put in the Locative case, *i. e.*, the time of the first action is supposed to be known, and that of the second which

is unknown, is determined with reference to it ; as, कः पौरवे वसु-
मतीं ज्ञासति अविनयमाचरति (S. 6) ' who, while Paurava is
ruling the Earth, acts immodestly ? ' ; वचस्य वसिते तस्मिन् ससर्ज-
गिरमात्मभूः (Ku. II. 53) ' that speech being finished, the
Self-existent (Brahmā) uttered the words ' ; क एष मयि स्थिते
चंद्रशुक्लमभिविभुमिच्छति (Mu. 1) ' who, while I am still living,
wishes to overcome Chandragupta ? '

Obs. The Locative absolute in Sanskrit is used in the
sense of the nominative absolute in English.

§ 122. When ' contempt ' or ' disregard ' is to be shown,
the Genitive absolute is used ; as, नन्दाः पञ्च इव हताः पश्यतो रा-
क्षसस्य (Mu. 3) ' the Nandas were killed like (so many) beasts,
Rākshasa looking on ' (notwithstanding that, Rākshasa was
looking on). Thus, where clauses or sentences introduced by
' notwithstanding ', ' in spite of ', ' for all ' &c, occur in Eng-
lish, the Genitive absolute may be used ; as, ' in spite of (for
all) my looking on, the child was snatched away by a hawk '
पश्यतोपि मे श्येनेनापहृतः शिशुः (P. I. 21)

§ 123. The Genitive, like the Locative absolute, is fre-
quently used to express the sense of the English particles
' when ', ' while ', &c., it not conveying its usual meaning ; as,
एवं तयोः परस्परं वदतोः स राजा शयनमासाद्य प्रसुप्तः (P. I. 9),
' while they two were thus speaking, the king coming to his bed
slept down. '

Obs. When the participle of an absolute construction is
' being ', it is omitted in Sanskrit, and two substantives, or a
substantive and adjective, are put together in the absolute case ;
as, नाथे कुतस्त्वय्युभं प्रजानां (R. V. 13) ' you (being) the
lord, how can any mishap befall the subjects ? '

So in Latin: *M. Tullio Cicerone et Antonio consutibus.*

§ 124. Sometimes both the Genitive and Locative absolutes are used to show 'disregard', 'in spite of' &c.; as, रुदन्ति पुत्रे रुदतो वा पुत्रस्य पिता प्रात्रा जीत् (S. K.) 'the father turned out a recluse, in spite of his son's weeping.'

(a) The sense of 'as soon as', 'no sooner—than', 'scarcely—when', 'the moment that' &c. is expressed by the Locative absolute, with the word एव used with the locative, or मात्र joined to the participle, and the compound word is put in the locative, with or without एव; as, अनवसितवचन एव मयि महानाडीविष उदैर्यच्छिरः (D. K. II. 4) 'the moment I had finished my speech (scarcely had I finished &c. when) a large serpent lifted up its hood'; अग्रभातायामेव रजन्यां (Mu. 1) 'when it had scarcely dawned (scarcely had the night dawned)'; प्रविष्टमात्र एव तत्रभवति निरुपसृत्वानि नः कर्माणि संवृत्तानि (S'. 3) 'no sooner had his honour stepped in, than our actions were left without any obstruction.'

Note. मात्र, with or without एव, joined to other cases gives the same meaning; as, जातमात्रं न यः शत्रुं व्याधि च प्रशमं नयेत् (P. III. 1) 'he who does not quell an enemy and a disease as soon as he is born (arises).'

(b) Sometimes the word agreeing with the participle is an indeclinable, such as एवं, इत्थं, तथा, इति &c.; as, एवंगते (S'. 4) 'such being the case'; तथाश्रुष्टे (H. 3) 'it being so done' &c.

§ 125. The *subject* or *object* of an absolute construction is not, in the principal sentence, repeated in any case except the Genitive, either in its own form, or when it is represented by a demonstrative pronoun. When instances occur in which the subject or object, or the pronoun representing it, is to be used in the principal sentence, the absolute construction should not be used; the whole should be treated as one sentence, and translated by

the use of participles; *e. g.*, instead of saying गोषु दुह्यमानासु ता जलमपाययन्, we should say दुह्यमाना गा जलमपाययन्; similarly, आगतेषु विप्रेषु तेभ्यो दक्षिणां दहे is not so idiomatic as आगतेभ्यो विप्रेभ्यः &c., or आपणात्पात्रे समानीते तस्मिन्नन्नं पचामि, as आपणात् समानीते पात्रेऽन्नं पचामि. So also सारंगे एवं विचारयति स (सारंगः) व्याधेन हतः is not so idiomatic as एवं विचारयन् सारंगो व्याधेन हतः, and ताडयतोऽपि स्वामिनस्तस्मै भृत्या न कुप्यन्ति is not so idiomatic as ताडयन्तेऽपि स्वामिने भृत्या न कुप्यन्ति. But मरुते हरेण दग्धे तस्य पत्नी विवशा बभूव, or मृतेऽस्मिन् राज्ञि तस्य पुत्रो राज्यमधिगमिष्यति is perfectly idiomatic.*

* This is a point on which grammarians are silent; still I think it may be said to be definitely settled (1) by the very definition of an absolute construction, (2) the overwhelming evidence furnished by the best Sanskrit writers, and (3) the analogy of other classical languages, *e. g.*, Latin. The definition distinctly implies that the subject of the absolute phrase must not be a noun occurring in the principal sentence, and hence it cannot be repeated in any case. Secondly, in the several instances of absolute constructions that we find in Sanskrit authors, we find very few, or hardly any, cases in which the subject or object is repeated in the principal assertion in any case except the Genitive. And just as we should not say महाबली in the sense of 'having much strength', but merely महाबलः the same meaning being more compactly expressed by this word; so also constructions like दुह्यमाना गा जलमपाययन् are more compact than गोषु दुह्यमानासु &c. and have, therefore, become more idiomatic. Thirdly, the nature of an absolute case in Latin is precisely the same. "When a substantive or pronoun together with a participle or an adjective, form a clause by themselves and are not under the government of, or in agreement with, any other words, they are put in ablative absolute"; as 'Pythagoras

अलमलमुपालंभेन । पत्तने विद्यमानेऽपि ग्रामे रत्नपरीक्षा ।

(M. 1)

इदमवस्थांतरं गते तादृशेऽनुरागे किं वा स्मारितेन ।

(S'. 5)

मा तावदनात्मज्ञे । देवेन प्रतिषिद्धे वसंतोत्सवे त्वमाम्रक-
लिकाभंगं किमारभसे । (S'. 6)

अभिव्यक्तायां चंद्रिकायां किं दीपिकापौनरुक्त्येन ।

(V. 3)

आर्ये आत्रेयि अथ तस्मादरण्यात्परित्यज्य गते लक्ष्मणे
सीतादेव्याः किं वृत्तमित्यस्ति काचित्प्रवृत्तिः । (U. 2)

हा कष्टमरुंस्तीवसिष्ठाधिष्ठितेषु रघुकदंबकेषु जीवन्तीषु
च प्रवृद्धासु राज्ञीषु कथमिदमापतितम् । (U. 2)

अत्रांतरे शक्तिखडामर्षितेन गांडीविनैवं भाणितम् । अरे दु-
र्योधनप्रमुखाः कुरुवलसेनाप्रभवः अरे अविनयनदीकर्णधार कर्ण
युष्माभिर्मम परोक्ष एकाकी पुत्रकोऽभिमन्युर्व्यापादितः । अहं

'*Tarquino Superbo regnante in Italiam venit.*' Thus though Sanskrit grammarians are silent on this point, the three circumstances above alluded to lead to the conclusion that what is more compact and idiomatic is more correct than that which grammarians by their silence do not condemn. A friend from the South draws my attention to a work called "*Nārāyaṇīyam*"—an abridgment of *S'ri-Bhāgavata Purāṇa*—in which the writer does not invariably observe the rule given above. My friend quotes two or three instances in support of his statement. I for my part, should consider such instances as inaccurate and unidiomatic, if not positively incorrect, constructions, rather than modify the rule, by relying on insufficient evidence.

पुनर्युष्माकं प्रेक्षमाणानामेनं कुमारवृषसेनं स्मर्तव्यशेषं नयामि ।
 कुतो धर्मक्रियाविघ्नः सतां राक्षितरि त्वयि । (Ve. 4)
 तमस्तपति घर्माशौ कथमाविर्भविष्यति ॥ (S'. 5)
 मनोरथस्य यद्वीजं तद्वैवेनादितो हेतम् ।
 लतायां पूर्वलूनायां प्रसूनस्यागमः कुतः (U. 5)
 सा सीतामंकमारोप्य भर्तृप्रणिहितेक्षणाम् ।
 मामेति व्याहरत्येव तस्मिन्पातालमभ्यगात् ॥
 (R. XV. 48)

ADDITIONAL SENTENCES FOR EXERCISE.

राजा देवीमुखेन दुहितरमुवाच । पुत्रि त्वयि दुहितरि स्थिताया कि-
 मेवं युज्यते यत्सर्वं पार्थिवा मया सह विग्रहं कुर्वन्ति । (P. I. 5)

अथ कदाचिद्वसन्नायां रात्रावस्ताचलचूडावलंबिनि भगवति कु-
 र्विनीनायके चंद्रमासि लघुपतनको नाम वायसो व्याधमपश्यत् । (H. 1)

विकारेहेतौ सति विक्रियन्ते

येषां न चेतांसि त एव धीराः । (Ku. I. 59)

अनपायिनि संश्रयदुमे गजभग्ने पतनाय बह्वरी । (Ku. IV. 31)

यास्मिञ्जिविति जीवंति बहवः सोऽत्र जीवति ।

वयांसि किं न कुर्वन्ति चंच्वा स्वोदरपूरणम् ॥ (P. I. 1)

वर्क्षितभयेऽपि धातरि धैर्यध्वंसो भवेन्न धीराणाम् ।

शोषितसरसि निदाये नितरामेवोद्धतः सिधुः (P. I. 14)

गुणवन्तरपात्रेण छाद्यन्ते गुणिनां गुणाः ।

रात्रौ दीपशिखाक्रान्तिर्न भानावृद्धिरे सति ॥ (P. I. 16)

संतानवाहीन्यपि मानुषाणां दुःखानि सद्बधुवियोगजानि ।

दृष्टे जने प्रेयसि दुःसहानि स्रोतःसहसैरिव संस्रवन्ते ॥ (U. 4)

पञ्चभिर्निर्मिते देहे पञ्चत्वं च पुनर्गते ।

त्वां त्वां योनिमनुप्राप्ते तच्च का परिदेवना ॥ (H. 4)

सर्वत्र नो वार्तमवेहि राजन्नाथे कुतस्त्वय्यशुभं प्रजानाम् ।

सूर्ये तपत्यावरणाय दृष्टेः कल्पेत लोकस्य कथं तमिस्रा ॥ (R V. 13)

तस्मिन् हूहः संहितमात्र एव क्षोभात्समाविद्धतरंगहस्तः ।

रोधांसि निग्नन्नवपातमग्नः करीव बन्धः परुषं ररास ॥

(R. XVI. 78)

जीवत्सु तातपादेषु नवे दारपरिग्रहे ।

मादभिश्चित्यमानानां ते हि नो दिवसा गताः ॥ (U. 1)

त्वय्युत्कृष्टचलेऽभियोक्तारि नृपे नृशत्रुरन्ते पुरे

चाणक्ये चलिताधिकारविमुखे मौर्ये नवे राजनि ।

स्वाधीने मयि मार्गमात्रकथनव्यापारयोगोद्यमे

त्वद्वाञ्छांतरितानि संप्रति विभो तिष्ठति साध्यानि वः ॥

(Mu. 4)

अस्त्रज्वालावलीढप्रतिबलजलधेरंतरौर्वायमाणे

सेनानाथे स्थितेऽस्मिन्मम पितरि गुरौ सर्वधन्वीश्वराणाम् ।

कर्णालं संभ्रमेण ब्रज कृप समरं मुञ्च हार्धिक्य शंकां

ताते चापाद्वृत्तयि बहति रणधुरां को भयस्यावकाशः ॥ (Ve. 3)

N. B. The following sentences should be translated by using the absolute construction only.

Men commit misdeeds, though gods see them.

The tree of self-respect being cut down by the wild elephant of poverty, all the birds of merits fly away.

When calamities are closely impending, even friends become enemies.

The moment the picture is finished by the painter, come to call me.

Scarcely had the sage uttered these words, when the lovely nymph was transformed in a moment into a stone.

The cause of danger being so distant, why do you, under colour of illness, say that you will be unable to accompany us ?

When this sad news reached their ears, they were excessively distressed.

I do not know what became of the boy after he had been ruthlessly abandoned by his mother.

His mind being engrossed by these and the like perplexing thoughts, he passed a sleepless night.

No sooner was an arrow discharged at the object than he heard a plaintive cry in that direction.

Damayanti wishes to have Nala for her husband, though there are the resplendent guardians of the worlds.

Fie upon ye, ye base vaunters ! Who is able to cross even the shadow of my brother, while we hundred brothers are yet alive?

The mass of darkness being dispelled by the rising moon, the eastern direction attracts my eyes.

Notwithstanding my entreaties for the prisoner's life, the king ordered him to be executed.

Since death is certain, why do you sully your fame by having recourse to retreat ?



PART III.

THE USE AND MEANING OF GRAMMATICAL FORMS AND WORDS.

LESSON XII.

Pronouns.

Personal Pronouns.

§ 126. The use of the personal pronouns is not peculiar. They are subject to the same rules as nouns, when under the government of verbs or prepositions ; as, अहं त्वां प्रार्थये ' I pray to thee ' ; त्वया विना सोपि समुत्सुको भवेत् (V. 1).

§ 127. * But the short forms of अस्मद् and त्वद्, i. e. मा, मे, नौ, नः, त्वा, ते, वां, and वः deserve notice. They are never used at the beginning of a sentence and immediately before the particles च, वा, एव and हा (rarely अह or ह), and at the beginning of a foot of metre ; as, मे मित्रं ; नः पाहि, वां सख्यं &c. are wrong ; तस्य च मम (not मे) च वैरमस्ति ' there is enmity betwixt him and me ' ; तस्य मम वा गृहम् (not मे वा) ; इदं पुस्तकं ममैव (not मे एव) ; हा मम मंत्रभाग्यं (not मे) ; वैदेरशेषैः संवेद्योऽस्मान् (not नः) कृष्णः सर्वदाऽवतु (S. K.) ' may Krishna, fit to be known by all the Vedas, always protect us ! '

(a) When the particles do not connect these forms, the short forms may be used with them ; as, हरो हरिश्च मे स्वामी (S. K.)

* न चवाहाहैवयुक्ते । (VIII. 1. 24) ; पदादपदादौ युग्मदस्मदौ षष्ठी-
चतुर्थीद्वितीयास्थयोर्वात्रावौ । (VIII. 1. 18-20)

‘Hara and Hari are my lords’ ; किं वा मे पुत्री करोतु ‘what indeed will my daughter do?’

(b) Similarly these short forms are not used immediately after Votive forms ; as, वयस्य मम गृहमेतन् (not मे) ; देवास्मान् (not नः) पाहि सर्वदा (S. K.) ‘O God, always protect us’. The Votive is, in fact, an abridged sentence.

(c) If a qualifying adjective follows the Votive forms, the short forms may be used ; as, हरे दयालो नः पाहि (S. K.) ‘O kind Hari, protect us’.

§ 128. भवत् is often used with reference to the person addressed, as a courteous form of expression, not necessarily implying respect ; it is to be regarded as a pronoun of the third person, and the verb must agree with the third person ; as, अथवा कथं भवान्मन्यते (M. 1) ‘or how do you think’? ; वयमपि भवत्यौ किमपि पृच्छामः ‘I, too, ask you something’.

§ 129. When respect is to be shown, भवत् (भवती f.) is preceded by अत्र and तत्र or स, the former referring to a person that is near, the latter to one who is at a distance, or absent, from the speaker ; as, क्व तत्रभवती कामंदकी ‘where is the worshipful Kāmandaki?’ ; आदिष्टोस्मि तत्रभवता काश्यपेन (S’. 4) ‘I am ordered by the worthy Kās’yapa’ ; अपेहि रे अत्रभवान्प्रकृतिमापन्नः (S’. 2) ‘begone, this worthy person is himself again’ ; मां सभवान् नियुक्ते (Māl. 1) ‘His honour appoints me’.

Demonstrative Pronouns.

§ 130. There are three demonstrative pronouns ; इदम् or एतद् ‘this’, तद् ‘that’, and अद्स् ‘this’ or ‘that’ ; they are used along with the nouns they refer to, or are used without them ; as, एष नृपः ; स पुरुषः ; तद्गृहं ; स आह ; एष मे किंकरः ; इदं नो गृहं, असौ विद्याधारः.

§ 131. The forms of इद्म् and एतद् are sometimes used in the sense of 'here' in sentences like 'here I come', 'there comes the boy', usually in conjunction with the 1st or 3rd persons, and agreeing with the subject of the sentence like an ordinary adjective; as, आर्यपुत्र इयमस्मि (S'. 1) 'lord, here am I'; इयमहमारोहामि (U. 1) 'here I mount'; अयमागच्छामि (S'. 3) 'here I come'; so इयं सा जातिः परित्यक्ता (Ve. 3).

§ 132. तद् is often used in the sense of *celebrated* or *well-known*; as, सा रम्या नगरी (Bh. III. 37) 'that celebrated charming city'; सामंतचक्रं च तत् (*ibid.*) 'and that well-known circle of tributary princes'.

Compare the use of *ille* in Latin.

(a) तद् is often used in the sense of 'very', 'same', with एव generally expressed or implied from the context; as, तानीन्द्रियाणि सकलानि (Bh. II. 40) 'all the organs are the same'; तदेव नाम (*ibid.*) 'the name is the same'; एते त एव गिरयः (U. 3) 'these are those very mountains'; तदेव पंचवटीवनं (U. 3) 'the forest of Panchavati is the same'.

(b) When तद् is repeated, it has the sense of 'several', 'various'; as, तेषु तेषु स्थानेषु (K. 369) 'in various places.'

Relative Pronouns.

§ 133. When the relative pronoun is repeated, it has the sense of 'totality', 'whatever', and the correlative pronoun is generally repeated; as, क्रियते यद्यद्देवा कथयति (U. 1) 'I shall do all that she says'; यो यः शस्त्रं विभर्ति.....क्रोधांधस्तस्य तस्य स्वयमिह जगतामंतकस्यांतकोहं (Ve. 3) 'whoever bears a weapon, of him, even the destroyer of the worlds, I become the destroyer'; so यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः (Bh. II. 51).

(a) Sometimes the idea of 'whatever' or 'any whatever',

is expressed by joining the relative with the interrogative pronoun, with or without the particles अपि, चित्, or चन ; as, एतादृशी रूपवती कन्या यस्मै कस्मैचिन्न दातव्या 'a girl, so beautiful as this, should not be given to a person whoever he may be'; यो वा को वा भवाम्यहं (Ve. 3) 'whoever I may be'; यत्र कुत्रापि स्वपिति 'he sleeps anywhere'.

Interrogative, Indefinite, and Reflexive Pronouns.

§ 134. Interrogative pronouns and their derivatives are used in asking questions ; as, कः पुनरसौ जामाता (U. 1) 'but who is this son-in-law'; कतमेन दिग्भागेन गतः स जाल्मः (V. 1) 'in what direction is the rogue gone?' किं करोमि क गच्छामि (U. 1) 'what shall I do? where shall I go?'

§ 135. चित्, चन, अपि and sometimes स्विद् are added to interrogative pronouns and adverbs to give them the sense of indefinite pronouns ; as, कश्चिद्यक्षो वसति चक्रे (Me. 1) 'a certain Yaksha made his abode'; कदाचित्-चन-अपि 'at some time'; कास्विद्वद्वगुणवती नारी (S'. 5) 'some veiled lady'.

(a) अपि sometimes has the sense of 'indescribable,' (अनिर्वाच्य) ; as, कोपि हेतुः (U. 6) 'some indescribable motive'; so तत्तस्य किमपि द्रव्यं यो हि यस्य प्रियो जनः (U. 2).

(b) कचित्-कचित्, कदाचित्-कदाचित्, are used in the sense of *in some place—in another place* (here—there) and *at one time—at another time*, (sometimes—sometimes, now—now); as, कचिद्दीपावाद्यं कचिदपि च हाहेति रुदति (Bh. III. M. 12) 'in one place is the playing on the lute; in another the cry of 'alas' (here you hear the flute—there you hear the cries of 'alas')'; कदाचित्काननं जगहे कदाचित् कमलवनेषु रेमे (K. 58) 'sometimes (now) he plunged into a forest, and sometimes (now) he sported in lotus-forests'.

(c) कचित्-कचित् has rarely a reference to *time* also ; as,

कचिद् घनानां पततां कचिच्च (R. XIII. 19) 'now of clouds, now of birds'.

§ 136. The pronoun अन्य—अन्य or पर—पर is used in the sense of *one—another*; as, अन्यः करोति अन्यो भुङ्क्ते 'one does, another suffers'; मनस्यन्यद्वचस्यन्यत्कार्यमन्यदुरात्मनां (P. 1) 'wicked people have one thing in mind, another in speech, and another in action'.

§ 137. More generally एक—अपर or अन्य is used in the sense of *the one—the other* with reference to two objects that are before specified; as, एको ययौ चैत्ररथप्रदेशान् सौराज्यरम्यानपरो विदर्भान् (R. V. 60) 'the one went to the regions of Chaitraratha, the other to the country of the Vidarbhas (which was) happy on account of a good king'.

§ 138. When एक—अपर or अन्य is used in the plural, it has the sense of *some—others*; as, विधवानां पुनरुद्वाहः शास्त्रप्रतिषिद्ध इत्येके मन्यन्ते शास्त्रविहित इत्यपरे (or अन्ये) 'some think that widow-marriage is prohibited by the Śāstras, others that it is ordained by them'.

(a) In this sense केचित् sometimes takes the place of एक; as, ममुक्तं केचिदन्वमन्यन्त । अपरे पुनर्निर्दिष्टुः (D. K. II. 4) 'some approved of my speech, others, however, censured (it)'.

§ 139. स्व, स्वकीय, आत्मीय, and निज are used reflexively; as, स्वं नाम कथय 'tell your own name'; निजं धैर्यमदर्शयत् 'he showed his (own) courage'.

(a) स्वयं meaning 'of one's self' is a reflexive adverb; as, सा स्वयमेव तत्र जगाम 'she herself went there'.

§ 140. The word more commonly used as a reflexive pronoun is आत्मन् (=self). It is always used in the masculine gender and singular number, though the noun to which it refers

be in any gender or number ; as, का स्त्री अनेन प्रार्थ्यमानमात्मानं वि-
कथ्यते (V. 2) ' what woman boasts of herself being sought after
by him ? ' ; आत्मानं बहुमन्यामहे वयं (Ku. VI. 20) ' we think
highly of ourselves ' ; so गुप्तं दृष्ट्युरात्मानं सर्वाः स्वप्नेषु वामनैः (R.
X. 60).

तस्य च मम च पौरधूर्तैर्वैरमुदपाद्यत (D. K. II. 2)

न नः कुतूहलमस्ति सर्पदर्शने (Mu. 2)

श्रीशस्त्वाऽवतु मापीह दत्तात्ते मेऽपि शर्म सः ।

स्वामी मे तेऽपि स हरिः पातु वामपि नौ विभुः ॥

सुखं वां नौ ददात्वीशः पतिर्वामपि नौ हरिः ।

सोऽव्याहो नः शिवं वो नो दद्यात्सेव्योऽत्र वः स नः ॥

(S. K.)

एवमत्रभवन्तो विदांकुर्वन्तु । अस्ति तत्रभवान् काश्यपः
श्रीकण्ठपदलाञ्छनो भवभूतिर्नाम जातुकर्णीपुत्रः । (U. 1)

एषोस्मि कार्यवशादायोध्यिकस्तदानींतनश्च संवृत्तः । (U. 1)

तदेव पंचवटीवनम् । सैव प्रियसखी वासंती । त एव जात-
निर्विशेषाः पादपाः । मम पुनर्मदभाग्यायाः सर्वमेवैतद् दृश्य-
मानमपि नास्ति । (U. 3)

आयुष्मन्नेष वाग्विषयीभूतः स वीरः । (U. 5)

राजा-आर्यं बहु प्रष्टव्यमत्र । चा० वृषल विश्रब्धं ब्रूहि
ममापि बह्वाख्येयमत्र । रा०-एष पृच्छामि । चा०-अहमप्येष
कथयामि । (Mu. 3)

अमुना व्यतिकरेण कृतापराधमिव त्वय्यात्मानमवगच्छति
कादंबरी । (K. 203)

केचित् संपद्भिः प्रलोभ्यमाना रागावेशेन बाध्यमाना वि-
ह्वलतामुपयांति । अपरे तु धूर्तैः प्रतार्यमाणाः सर्वजनस्योप-
हास्यतामुपयांति । (K. 108.)

साहसकारिण्यस्ताः कुमार्यो याः स्वयं संदिशंति समुपस-
र्पति वा । (K. 237)

अनयत्प्रभुशक्तिसंपदा वशमेको नृपतीनन्तरान् ।
अपरः प्रणिधानयोग्यया मरुतः पंच शरीरगोचरान् ॥
(R. VIII. 19)

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥
(Bg. VII. 20)

ADDITIONAL SENTENCES FOR EXERCISE.

अयमसौ मम ज्यायानार्यः कुशो नाम भरताश्रमात्प्रतिनिवृत्तः ।
(U. 6.)

लभ्योन्मादिता व्यसनशतशरव्यतामुपगता वल्मीकदृष्टणाग्राव-
स्थिता जलबिंदव इव पतितमप्यात्मानं नावगच्छंति (K. 107)

तस्य तरुषंडस्य मध्ये माणैर्दर्पणमिव त्रैलोक्यलभ्याः कचिरे
व्यंबकवृषभविषाणकोटिखंडिततटशिलाखंडं कचिदैरावतदशनमुसल-
खंडितकुमुदखंडमच्छोढं नाम सरो दृष्टवान् । (K. 123)

इति नरपतिरस्त्रं यद्यदाविश्रकार
क्रमविद्यु मुरारिः प्रत्यहंस्तत्तदाशु । (S'i. XX. 76)
वानांद्रियाणि सकलानि तदेव नाम
सा बुद्धिरप्रतिहता वचनं तदेव ।

अर्थोष्मणा विरहितः पुरुषः स एव
 त्वन्यः क्षणेन भवतीति विचित्रमेतत् ॥ (Bh. II. 40)
 एते त एव गिरयो विरुवन्मयूरा-
 स्तान्येव मत्तहरिणानि वनस्थलानि ।
 आमंजुमंजुललतानि च तान्यमूनि
 नीरंश्रनीलनिजुलानि सरित्तटानि ॥ (U. 2)
 योन्ति यस्य यदा मांसमुभयोः पश्यतांतरम् ।
 एकस्य क्षणिका प्रीतिरन्यः प्राणैर्विमुच्यते ॥ (H. 1)
 वज्रं च राजतेजश्च द्वयमेवातिभीषणम् ।
 एकमेकत्र पतति पतत्यन्यत्समततः ॥ (H. 1)
 विश्वभरात्मजा देवी राज्ञा त्यक्ता महावने
 प्राप्तप्रसवमात्मानं गंगादेव्यां विमुञ्चति ॥ (U. 7)
 काप्यभिख्या तयोरासीद् व्रजतोः शुद्धवेषयोः ।
 हिमनिर्मुक्तयोर्योगे चित्राचंद्रमसोरिव ॥ (R. I. 46)
 कोप्येष एव पिङ्गानोभमनुष्यधर्मः
 कर्णे परं स्पृशति हंति परं समूलम् ॥ (P. I. 11)
 रूपं तरोजस्वि तदेव वीर्यं तदेव नैसर्गिकमुन्नतत्वम् ।
 न कारणात्स्वाद्विभिदे कुमारः प्रवर्तितो रीप इव प्रदीपात् ॥
 (R. V. 37)

The worshipful Gautama has ordered me to do this work.

What does your reverence intend to speak on this auspicious occasion ?

Dear Gopāl, do not weep ; here come thy two brothers whom thou regardedst as dead.

Here comes the mother of this child with fruits in her hand.

There is some indescribable pleasure in the company of the wise.

They saved themselves with great difficulty at that perilous time.

These two boys were brought up by me just like my own children ; the one was very clever, but the other extremely dull.

She thought herself most unfortunate at hearing that news.

There goes a report that in the temple of Bhadrakali lives an old woman. At one time she begins to rave, at another to speak sensibly.

- Some philosophers believe that God created the whole Universe ; others hold that it sprang up of itself.

Some men accomplish their own good, some the good of the people alone, while others try to accomplish both.

The sons of Yajnadatta have become proficient in various arts and sciences.

It is the very man I saw on the road, dressed in tattered rags.

He studies anywhere, goes out with any body, dines in any body's house, and sleeps anywhere.

Whoever is strong-minded, will try to take revenge for any insults given to him.

Speak sweetly with all those persons that may come to your house.

LESSON XIII.

Participles.

§ 141. All participles in Sanskrit, except the so-called indeclinable past participles or absolutes, are to be regarded as *adjectives*, agreeing with the nouns they qualify, in gender, number, and case. They are called ' participles ' from the supposed participation or sharing in the functions of the verb, the adjective, and the noun. The principal kinds of participles in

Sanskrit are these : Present, Past, Future, Perfect, Potential Passive, and Indeclinable Past, Participles ; (for the rules of formation see *Grammar*). These participles obey the same rules for governing cases that may have been laid down regarding the roots from which they are derived. Present, Future, and Perfect, Participles are treated in this lesson.

Present Participles.

§ 142. The present participle in Sanskrit (for rules of formation see Dr. Kielhorn's *Grammar* § 490-2) corresponds to the participle in English ending in '*ing*.' It is used when contemporaneity of action is indicated ; as, इति विचारयन्नेव तुरगा-
वततार (K. 125) ' while thinking in this manner, he dismount-
ed from his horse' ; विवाहकौतुकं विभ्रत एव तस्य वसुधां हस्तगामिनी-
मकरोत् (R. VIII. 1) ' he made over the earth to him while
(yet) wearing the marriage-string' ; ब्रजंश्च समर्थयामास (K. 141)
' and going, he thought . '

The sense of '*while*', '*whilst*' is thus inherent in this participle which serves to express an idea expressed in English by a whole sentence.

Obs. (a) The Sanskrit participle must never be confounded with the participial substantive or gerund in English which also ends in *ing*.

(b) When no contemporaneity of action is indicated, this participle cannot be used ; as, ' ascending the mountain, they rested for some time ' पर्वतमारुह्य ते कञ्चित् कालं व्यश्राम्यन्, and not पर्वतमारोहन्तः &c., unless the sentence implies that both actions are performed at the same time.

(c) The present participle is not used in the nominative case, as a predicative adjective. We do not say स कुर्वन्नस्ति ' he is doing ', though we say कार्यं कुर्वन् स क्रीडति.

§ 143. *The present participle (*Atm.*) is often used to denote 'disposition' or 'habit', 'some standard of age', and 'ability' or 'capacity to do a thing'; as भोगं भुञ्जानः (*S. K.*) 'habituated to enjoy'; कवचं विभ्राणः (*ibid.*) 'wearing an armour' (of the age at which armour may be worn); शत्रुं निघ्नानः (*ibid.*) 'able to destroy his foe'.

Compare with the second example : सम्यग्विनीतमथ वर्महरं कुमारं (*R. VIII. 94*) where वर्महरः=कवचधारणार्हवयस्कः.

§ 144. † The present participle is used to denote an attendant circumstance or attribute, and the cause of an action; as, शयाना भुञ्जते यवनाः (*S. K.*) 'the Yavanas take their meals, (by) lying down'; so तिष्ठन् मूत्रयति (*Mbh.*) ; गच्छन् भक्षयति (*ibid.*) ; हरिं पश्यन् मुच्यते (*S. K.*) ' by (reason of) seeing Hari he gets absolution.' The first sentence is an answer to the question कथं भुञ्जते, and the last to केन मुच्यते.

(a) This participle also *defines* the agent of an action; as, योऽधीयान आस्ते स देवदत्तः (*Mbh.*) 'he is Devadatta who sits studying'; so य आसीनोऽधीते स देवदत्तः (*ibid.*).

Obs. This use corresponds to the *restrictive* use of the participle in English; 'students *preparing* their lessons, will be rewarded' पाठनधीयानाः शिष्याः पारितोषिकाणि लप्स्यन्ते.

(b) This participle is also used to state a general truth; as, शयाना वर्धते दूर्वा (*Mbh.*) 'the Dūrvā grass grows (when) in a recumbent position'; आसीनं वर्धते विसं (*ibid.*) 'a lotus-stalk grows (when) in an upright position.

§ 145. The roots आस् 'to sit', स्था 'to stand' and

* ताच्छील्यवयोवचनशक्तिषु चानश। (*III. 2. 129*)

† लक्षणहेत्वोः क्रियायाः। (*III. 2. 126*)

rarely भू and अस्, are used with the present participles of roots to show the continuity of the action denoted by them ; as, वल्मीकात्राणि विदारयन्प्रगर्जन्वास्ते (P. I. 1) ' kept on pulling down the tops of ant-hills and bellowing loudly ' ; गीतसमाप्त्य-वसरं प्रतीक्षमाणस्तस्थौ (K. 132) ' continued to await the time of the conclusion of the song '.

§ 146. Verbs like लज्ज्, ह्री, चप्, ' to be ashamed ' are usually used with the present participle of roots in the sense of ' to ' in English ; as, एवं निर्धृगं प्रहरन् लज्जसे (K. 247) ' art thou not ashamed to strike so mercilessly ' ? ; स्वयं साहसं संदिशन्ती बाला जिह्रेमि (K. 237) ' I, a young girl, am ashamed to communicate a rash thing myself '.

§ 147. The present participle is rarely used with the prohibitive particle मी to imply a curse ; as, मा जीवन् यः परावज्ञादुःखदग्धोपि जीवति (S'i. II. 45) ' cursed be he (lit. may he not live) who, though smitten by the pain of the contempt of others, still lives '.

Future Participles.

§ 148. The future participle which ends in स्यत् (or व्यत् (*pass. मान*) denotes that a person or thing is going, or is about, to do the action, or to undergo the state, expressed by the root ; as, करिष्यन् ' going to do ' or ' about to do ' ; मोक्ष्यन् ' going to loose ' ; करिष्यमाण ' being about to be done.'

(a) Besides showing simple futurity, it denotes *intention* or *purpose*; as, वन्यान्विनेव्यन्निव दुष्टसत्वान्स दावं विचचार (R. II. 8) ' he ranged over the forest as if wishing to tame the wild beasts ' ; करिष्यन्नः सशरं शरासनं (R. III. 52) ' intending to fit an arrow to his bow '. This participle thus corresponds to the English *prospective* form.

Note—Such sentences as 'before taking his departure, he drank a little water' are translated by means of the future participle made to qualify the subject; as, प्रयाणं करिष्यन् स किञ्चिज्जलं पयो. 'Before' has here the sense of 'going' or 'about' to take &c.

Perfect Participles.

§ 149. The perfect participle (ending in वस् or आन) is less frequently used. It has the sense of 'who or what has or has been, done'; as, श्रेयांसि सर्वाण्यधिजग्मुषस्ते (R. V. 34) 'of thee who hast obtained all good things (blessings); निषेदुषीमासनबन्धधीरः (R. II. 6) 'firmly maintaining his seat when she had sat down.

सा टिट्ठिभी स्वाङ्भंगाभिभूता प्रलापान्कुर्वाणा न कथं-
चिदतिष्ठत् । (P. I. 15)

अथ ह्यावपि तौ पुष्पितपलाशप्रतिमौ परस्परवधकांक्षिणौ
दृष्ट्वा करटको दमनकमाह । भो मूढमते अनयोर्विरोधं वितन्वता
त्वया न साधु कृतम् । (P. I. 16.)

राजा विस्फारितेन क्षिग्धेन चक्षुषा पिबन्निवालपन्निव स्पृश-
न्निव मनोरथसहस्रप्राप्तदर्शनं सस्पृहमीक्षमाणस्तनयाननं मुमुदे
कृतकृत्यं चात्मानं मेने । (K. 72)

साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम् ॥

(Bh. II. 12)

सज्जीभूतं साधनम् । प्रयाणाभिमुखः सकलः स्कंधावार-
स्त्वां प्रतिपालयन्नास्ते । तत्किमद्यापि विलंबितेन । (K. 277)

राजाधिराजनंदन नगरं ध्रगतस्य ते गतिं ज्ञास्यन्नहं च गतः
कदाचित्कलिंगान् । (D. K. II. 7)

अनुयास्यन्मुनितनयां सहसा विनयेन वारितप्रसरः ।

स्थानादनुच्चलन्नपि गत्वेव पुनः प्रतिनिवृत्तः ॥ (S'. 1)

वामनाश्रमपदं ततः परं पावनं श्रुतमृषेरुपेयिवान् ।

उन्मनाः प्रथमजन्मचेष्टितान्यस्मरन्नपि बभूव राघवः ॥
(R. XI. 22)

ADDITIONAL SENTENCES FOR EXERCISE.

आसीच्च मे मनसि । ज्ञातात्मन्यस्मिञ्जने मां निक्षिपता किमिदमना-
र्येणासदृशमारब्धं मनसिजेन । (K. 142)

अग्रजन्माऽन्नवीत् । महाभाग सुतानेतान् मादृहीनाननेकैरुपायै रक्षन्ति-
रानीमस्मिन्कुदेशे भैक्ष्यं संपाद्य वद्वेतेभ्यो वसामि शिवालयेऽस्मिन्निति ।
(D. K. I. 3)

विवादे वक्ष्यिष्यंतं क्रियासंक्रांतिमात्मनः ।

यदि मां नानुजानासि परित्यक्तोऽस्म्यहं त्वया ॥ (M. 1)

अविदित्वात्मनः शक्तिं परस्य च समुत्सुकः ।

गच्छन्नभिमुखे बहौ नाशं याति पतंगवन् ॥ (P. I. 8)

अंतर्लीनस्य दुःखाग्नेरद्योद्दामं ज्वलिष्यतः ।

उत्पीड इव धूमस्य मोहः प्रागावृणोति माम् ॥ (U. 3)

आदिदेशाय शत्रुघ्नं तेषां क्षेमाय राघवः ।

करिष्यान्निव नामास्य यथार्थमरिनिग्रहान् ॥ (R. XV. 6)

कस्य वाराणस्याममरताटिनीरोधसि वसन्

वसानः कौपीनं शिरसि निदधानोऽजलिपुटम् ।

अये गौरीनाथ त्रिपुरहर शंभो त्रिनयन
 प्रसीदित्याक्रोशन्निमिषमिव नेष्यामि दिवसान् ॥ (Bl. III. M. 10)
 तं तस्थिवांसं नगरोपकंठे तदागमारूढगुरुप्रहर्षः ।
 प्रत्युज्जगाम क्रथकैशिकैर्द्रश्चंद्रं प्रवृद्धोमिरिवोर्मिमाली ॥
 (R. V. 61)

N. B. In the following sentences use participles for the italicised words.

I saw many men on the road *bearing* loads of corn on their heads and *walking* gently, *talking* with each other.

While *going* to England in a ship, one may see several beautiful scenes.

Oh the beauty of this picture ! The painter *has* fully shown his skill in *making* the several parts so charming to the eye.

Is he not ashamed (ह्री) to communicate such a message to me through you ?

Rati, *looking* at the dead body of her husband and *remembering* his diverse good qualities, kept on (स्या) weeping for a long time.

When Chandrápida *was about to be* crowned (सिञ्च with अभि) as heir-apparent to the throne, S'ukanása advised him, *directing* his attention to many important things.

Wishing to become proficient in Nyáya, he went to Benáres and studied there for several days.

Before giving (दा) Gopál the reward I had promised him to give, I asked him if he would consider it unworthy of his exertions.

Reeds, *because they bow down* to a stronger foe, are saved, while huge oak trees, *proudly standing up*, are swept away by the current of water.

The lion kept on killing the beasts of the forest in their turn.

You should not bear hatred towards (दुह्) this Brâhmana who *has studied* (इ with अधि) the four Vedas, *mastered* completely the six Angas, and *has seen* the end of (fully mastered) the four S'âstras.

Janaka gave his daughter Sitâ to Râma who *had broken* the bow of S'iva, and *attracted* the minds of the beholders by his uncommon strength and skill.

LESSON XIV.

Past Participles.

§ 150. There are two kinds of past participles: one is *passive*, formed by the addition of त् or न् to the root, and the other *active*, formed by adding वन् to the passive base; as, तेनेदमुक्तं 'this was said by him'; स इदमुक्तवान् 'he said this'. They are both used in the sense of the *past* tense. In later Sanskrit it became more usual to use participles than verbs. We generally find मया तत्कृतं or अहं तत्कृतवान् instead of अहं तदकरवम्, and many purposes of the predicate are served by this participle.

§ 151. Many intransitive verbs have past passive participles, and they, as well as the past participles of transitive verbs used intransitively, are often used *impersonally* with an instrumental construction; as, प्रतिबुद्धमिदानीं मकरन्दपूर्णचन्द्रेण (Mâl. 4) 'the full-moon-like Makaranda has now recovered his consciousness'; जितं अपत्यक्षेहेन (U. 7) 'victorious (all-powerful) is the affection for children'.

Obs. This kind of construction is not restricted to past participles alone ; it occurs in the passive voice of verbal tenses also ; as, मध्याह्नेऽपि वनराजिषु आर्हिडयते (S'. 2) ' it is wandered (i. e. I wander) through rows of forests even at midday ' ;

आपदां कथितः पंथा इन्द्रियाणामसंयमः ।

तज्जयः संपदां मार्गो येनेष्टं तेन मम्यताम् (C. 74)

' non-restraint of the senses is regarded as the path to miseries ; victory over them, as the road to riches (prosperity) ; go by whatever way you please. '

§ 152. * The past passive participles of roots implying motion, of intransitive roots generally, and of the roots श्लिप् ' to embrace ', शी, स्था, आस्, वस् ' to dwell ', जन्, रुह्, and जृ ' to grow old ' cl. 4, have an active sense ; as, गतोहं कलिगान् (D. K. II.) ' I went to Kalinga ' ; जलं पातुं यमुनाकच्छन्वतीर्णः (P. I. 1) ' he went down to the bank of the Jumna to drink ' ; लक्ष्मीमाश्लिष्टो हरिः (S. K.) ' Hari embraced Lakshmi ' ; शेषमधिशायितः ' sat on the serpent ' ; शिवमुपासितः ' served S'iva ' ; विश्वमनुजीर्णः ' grew old after the world ' ; उपरते भर्तरि (K. 173) ' the husband being dead ' ; so वैकुण्ठमधिष्ठितः, हरिदिननुपोषितः, वृक्षमारूढः, सुतो जातः &c.

Obs. Kālidāsa construes the past passive participle of स्मृ in an active sense ; as, मधुकरं विस्मृतोऽस्येनां कथं (S'. 5) ; अन्यसंगान् पूर्ववृत्तं विस्मृतो भवान् (*ibid.*) ; अहो विस्मृतं मे हृदयं (V. 2).

§ 153. † Past passive participles ending in त्त have sometimes the sense of neuter abstract nouns ; as, जल्पितं ' speech ' ; शयितं ' sleeping ' ; हसितं ' laugh ' ; so गतं ; स्थितं ; कस्येदमालिखितं ' whose is this picture ? '

Obs. In such cases the forms lose their passive force, and

* गत्यर्थकर्मकविलषशीङ्स्थासवसजनरुहजीर्यतिभ्यश्च । (III. 4. 72)

† नपुंसके भावे कः । (III. 3. 114)

are not used with the instrumental ; as, 'her gait is graceful' तस्या (not तया) गतं सविलासं ; नृत्तादस्याः स्थितमतितरां कांतं (M. 2) 'her (motionless) posture is far more charming than the dancing.'

§ 154. The past passive participles of the roots मन् 'to think', 'to wish', ज्ञृ 'to know', and पूज् 'to adore', and others having the same signification, are used in the sense of the present tense, and are then construed with the Genitive. See § 115.

Obs. There are other words which are similarly used. They are given in the following verses :—

शीलितो रक्षितः क्षांत आक्रुष्टो जुष्ट इत्यपि ।
 रुष्टश्च रुषितश्चोभावभिव्याहृत इत्यपि ।
 हृष्टतुष्टौ तथा कांतस्तथोभौ संयतोद्यतौ ।
 कष्टं भविष्यतीत्याह्वरमृताः पूर्ववत्स्मृताः ॥ (Mbh.)

Potential Passive Participles.

§ 155. There are three ways in which potential passive participles are formed in Sanskrit :—(1) by तव्य, (2) by अनीय and (3) by य; (for the rules of formation *vide* Dr. Kielhorn's Grammar §§ 519-529); as, कर्तव्य, करणीय, and कार्य. They perform a very useful function in the economy of the Sanskrit tongue, and enable it to express in one word an idea which would require many words in English; as, 'he should be killed' = हंतव्यः. They denote that 'the action or the state expressed by the root or derivative base *must* or *ought* to be done or undergone'; as, वक्तव्यं—वाच्यं—वचनीयं 'what *ought* to be said.' The sense thus conveyed by them is that of *fitness, obligation, or necessity*; e.g., 'I have to go there' मया तत्र गंतव्यं; 'I must do it' मया तत्कर्तव्यं.

§ 156. These participles are used in sentences in the same way as the passive of the roots from which they are derived; as, मद्बचनात्स राजा त्वयेहं वाच्यः (R. XIV. 61) ' the king should be told this in my behalf ' ; अजा ग्रामं नेतव्याः ' the sheep ought to be taken to the village ' ; so असौ बुहितुः पत्या परिग्रहप्रियमस्माभिः श्रावयितव्यः (S'. 7) ' he should be made to hear the good fortune in the form of the acceptance of his daughter by her husband ' . They are used with the Instrumental or Genitive of the agent of the action denoted by them; see § 107.

§ 157. The *impersonal* use of this participle is not very peculiar. It is used in the neuter gender singular, taking the place of the verb; as, अभिज्ञानशकुन्तलाख्येन नाटकेनोपस्थितव्यमस्माभिः (S'. 1) ' we must wait upon (the audience) with the drama ' (represent before them &c.); तत्रभवता तपोवनं गन्तव्यं (V. 5) ' his honour should go to a pleasure grove.'

(a) The impersonal use of the forms भवितव्यं and भाव्यं deserves notice. They are used impersonally in their literal sense of ' being ', or in the sense of ' must be ', ' in all probability is ', showing some uncertainty &c., and in both cases the noun or adjective coming after ' be ' must agree with the agent like an ordinary adjective; as, स्वेषु स्वेषु पठिष्वसंभूतैर्भवितव्यं (युष्माभिः) (V. 1) ' you should be careful of your respective parts ' ; तयाऽस्मिन्लतामंडपे सन्निहितया भवितव्यं (S'. 3) ' she must be (is most probably) present in this bower of creepers ' ; अस्य शस्त्ररु-रूपेण पराक्रमेण भाव्यं (भवितव्यं) (P. I. 1.) ' his strength must (in all likelihood) be corresponding to his bellowing.'

(b) Sometimes the participle is used in the sense of the future with certainty; as, लुब्धकेन मृगमांसार्थिना गन्तव्यं (H. 1) ' the fowler is sure to go (will surely go) seeking after the deer's flesh ' ; ततस्तेनापि शब्दः कर्तव्यः (H. 3) ' then he also will surely make a noise.'

(c) Sometimes the potential passive participle merely denotes a future time ; as, युवयोः पक्षबलेन मयापि सुखेन गंतव्यं (H. 4) 'I too shall go at ease by the strength (support) of your wings.'

अत्रभवतोः परस्परेण ज्ञानसंघर्षो जातः । तदत्रभवत्या प्राश्निकपदमध्यासितव्यम् । (M. 1)

तयोर्वद्धयोः किन्निमित्तोऽयं मोक्षः किं देव्या परिजनम-
तिक्रम्य भवान्संदिष्ट इत्येवमनया प्रष्टव्यम् । (M. 4.)

विभ्रांतेन भवता ममाप्येकस्मिन्नायासे कर्मणि सहायेन भवितव्यम् । (S'. 2)

नास्मि भवत्योरीश्वरनियोगप्रत्यर्थी । स्मर्तव्यस्त्वयं जनः ।
(V. 2)

तत्किं मन्यसे राजपुत्रि मृषोद्यं तदिति । न हीदं सुक्षत्रि-
येऽन्यथा मंतव्यम् । भवितव्यमेव तेन । (U. 4)

सर्वथा निष्प्रतीकारेयमापदुपस्थिता । किमिदानीं कर्तव्यं
कां दिशं गंतव्यमित्येते चान्ये च विषण्णहृदयस्य मे संकल्पाः
प्रादुरासन् । (K. 157)

सततमतिगर्हितेनाकृत्येनापि परिरक्षणीयान्मन्यंते सुहृद-
सून्साधवः । तदतिह्रेषणमकर्तव्यमप्येतदस्माकमवश्यकर्तव्यता-
मापतितम् । (K. 158)

चाणक्यः—भद्र प्रथमं तावद्वध्यस्थानं गत्वा घातकाः स-
रोषं दक्षिणाक्षिसंकोचसंज्ञां ग्राहयितव्याः । तेषु गृहीतसंज्ञेषु

भयापदेशादितस्ततः प्रदुतेषु शकटदासो वध्यस्थानादपनीय
राक्षसं प्रापयितव्यः (Mu. 1)

आः क्षुद्राः समरभीरवः कथमेवं प्रलपतां वः सहस्रधा न
दीर्णमनया जिह्वया । (Ve. 3)

आपदि येनोपकृतं येन च हसितं दशासु विषमासु ।

उपकृदपकृदपि च तयोर्यस्तं पुरुषं परं मन्ये ॥ (P. I. 15)

ADDITIONAL SENTENCES FOR EXERCISE.

आपन्नस्य विषयवासिनो जनस्यार्तिहरेण राज्ञां भवितव्यमित्येष वो
धर्मः । (S'. 3)

अंतरिते तस्मिञ्शत्रुसेनापतौ स जीर्णशत्रुस्तं वनस्पातिमामूलादप-
श्यत् । उत्क्रांतामिव तस्मिन्क्षणे तदालोकंभीतानां शुक्कुलानामसुभिः ।
(K. 33)

अहं तच्छ्रुत्वा चेतस्यकरवम् । मयाधुना म्लेच्छजातिभिरपि दूरतः
परिहृतप्रवेशं पकणं द्रष्टव्यं । चंडालैः सहैकत्र स्यातव्यं । चंडालवालक-
जनस्य च क्रीडनीयेन भवितव्यमिति । (K. 355)

कार्यव्यग्रत्वान्मनसः प्रभूतत्वाच्च प्रणिधीनां कोयमिति विस्मृतम् ।
इदानीं स्मृतिरुपलब्धा । व्यक्तमाहिर्गुण्डिकच्छन्नना कुसुमपुरादागतैः वि-
राधगुप्तेन भवितव्यम् । (Mu. 2)

आः दुरात्मन् कुरुकुलपांसुल एवमतिक्रांतमर्यादे त्वायि निमित्तमात्रेण
पांडवक्रोधेन भवितव्यम् । (Ve. 1)

वत्से सांप्रतिकमेवैतत् । कर्तव्यानि दुःखितैर्दुःखनिर्वापगानि ।

पूरोत्पीडे तडागस्य परीवाहः प्रतिक्रिया ।

शोकक्षोभं च हृदयं प्रलापैरेव धार्यते ॥ (U. 3)

तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम् ।

येनाशाः पृष्ठतः कृत्वा नैराश्यमवलंबितम् ॥ (H. 1)

आरूढमद्गीनुदधीन्वितीर्णं भुजंगमानां वसतिं प्रविष्टम् ।
ऊर्ध्वं गतं यस्य न चानुबन्धि यशः परिच्छिन्नमियत्तयालम् ॥

(R. VI. 77)

अवसितं हसितं प्रसितं मुदा विलासितं हसितं स्मरभासितम् ।
न समदाः प्रमदा हतसंमदाः पुरहितं विहितं न समीहितम् ॥

(Bk. X. 6)

शार्ङ्गैरव त्वया मद्दचनात्स राजा शकुंतलां पुरस्कृत्य वक्तव्यः—
अस्मान्साधु विचिंत्य संयमधनानुचैःकुलं चात्मन—

स्त्वग्यस्याः कथमप्यबांधवकृतां स्नेहप्रवृत्तिं च ताम् ।

सामान्यमतिपत्तिपूर्वकमियं वरिषु दृष्ट्या त्वया

भाग्यायत्तमतः परं न खलु तद्वाच्यं बधूबंधुभिः ॥ (S'. 4)

त्वमर्हतां प्राङ्गसरः स्मृतोऽसि नः शकुंतला मूर्तिमती च सत्क्रिया ।

समानयंस्तुल्यगुणं बधूवरं चिरस्य वाच्यं न गतः प्रजापतिः ॥

(S'. 5)

N. B. Use participles for the words italicised.

Kartikeya defeated Tāraka though he was guarded by strong armies.

Dear child, in doing this you have *offended* (राध् with अप) Jāmadagnya, and not *done* him any good (कृ with उप).

His army being completely defeated by the enemy, some of his soldiers *mounted* (रुह् with अधि) hills, some *descended* to seas, while others *entered* (विश्) solitary caves.

You *will* surely become an object of contempt if you slight your intimate friends.

Who may this man be, that calls me by my name? Oh yes, *he is most probably* my old friend Mitravarman.

Wait for me a little; I, too, *have to be* present at the meeting.

As soon as he gets up, *instead of beginning* his studies he goes out to play.

Do not give way to sorrow ; your child *must have* by this time *come home* directly.

I have *wandered* (भ्रम्) over several countries, suffering many difficulties, but *have not obtained* (लभ् or आसद् caus.) my desired object.

He appears to be bent on ruining you, but I tell you he is *sure to be defeated* in his attempts.

How *should* he *sustain* his life in that country if you were not to assist him ?

These things *should be taken* (प्राप्य्) by you to the owner of that large palace.

I *have yet to read* (वाच्य्) many books ; so I shall not be able to accompany you.

This great reward indicates that the ring *must have been greatly liked* (मन्) by the king.

Nothing is difficult to be accomplished (दुःसाध्य्) by wise men.

Since he had much wealth, he *must have had* many wives.

How long *should* we remain with our armies ready for battle ?

LESSON XV.

PART I.

Indeclinable Past Participles or Gerunds.

§ 158. . The indeclinable past participle in Sanskrit, commonly called 'absolutive' or 'gerund', always denotes a *prior*

action, or an action *completed* before another, and corresponds to the perfect participle, or the participle in *ing* having the sense of the perfect participle, in English; as, प्रतीहारी समुपसृत्य सविनयमन्नवीत् (K. 8) 'the female door-keeper, drawing near or having drawn near, modestly said'; वैशंपायनो मुहूर्तमिव ध्यात्वा सारमन्नवीत् (K. 18) 'Vais'ampâyana, as if contemplating for a moment, respectfully said.'

But in the sentence 'going to a village, he touches a blade of grass on his way', we must say, ग्रामं गच्छन् पथि तृणं स्पृशति.

§ 159. Indeclinable past participles in Sanskrit are formed by त्वा, or by य (changed to त्य) when a preposition precedes a root (for rules *vide* Dr. Kielhorn's Grammar §§ 505—516). They are, as before stated, used to denote a *past* or *prior* action and must have *the same agent* as the main verb; as, तुरासाहं पुरोधाय धाम स्वायंभुवं ययुः (Ku. II. 1) 'having placed Indra at their head they went to the abode of Brahman'. Here the agent of 'placing' and 'going' is the same, and hence the gerund can be used; but स तं हत्वाहमागच्छम् is wrong. In such cases the gerund cannot be used; the locative absolute construction will have to be used to express the same sense; as, तस्मिंस्तन हतेहमागच्छम्. So सर्वैः पशुभिर्मिलित्वा सिंहो विज्ञप्तः (H. 2) 'the lion was entreated by all the beasts, having assembled together'; स एनं दोषं प्रख्याप्य नगरान्निर्वास्यताम् (Mu. 1) 'let him be expelled the city (by thee) having proclaimed this crime.'

§ 160. The Sanskrit gerunds are very useful to economize the use of conjunctions and verbal forms in describing or narrating events. In translating constructions introduced by 'after having', 'when' or 'after', 'when', 'after' &c., need not be translated, the gerund of the verb being alone used; as, रावणं हत्वा 'after having killed Râvana'; 'when he went there, he did not find anything' स तत्र गत्वा न किमपि लेभे.

An English sentence containing several clauses introduced by 'having' would look awkward ; but in Sanskrit several gerunds can be strung together to express those ideas which would be expressed in English by a verbal tense and the copulative conjunction ; as, मां रुधिरैर्नालिष्य वृक्षस्याधः प्राक्षिप्य गम्यतां पर्वतमृष्यमूकं प्रति (P. III.) 'having besmeared me with blood, and thrown me under the tree, go to the mountain *Rishyamūka*', i. e., besmear me &c. and go &c. ; अथ स ब्राह्मणस्तं पशुं राक्षसं मत्वा भयाङ्गनौ प्राक्षिप्य दैवं निर्भर्त्स्य गृहमुद्दिश्य प्रस्थितः (H. 4) ' then, the Brāhmana thinking the beast to be a demon, threw it on the ground with fear, and censuring Fate, set off for his home.' When there are copulative assertions in English, the gerunds may be conveniently used in translating them into Sanskrit.

Obs. The natural sequence of events must be observed in the use of these gerunds ; as, पक्त्वा भुक्त्वा स्वपिति 'having cooked and taken his food he sleeps' ; but not भुक्त्वा पक्त्वा स्वपिति.

§ 161. Some Sanskrit gerunds may often have the sense of prepositions and prepositional phrases ; as, मुक्त्वा 'except'. आदाय 'with', उद्दिश्य 'towards', अधिकृत्य 'with reference to'.

Part II

Namul or Gerund in अम्.

§ 162. There is another kind of gerund in Sanskrit formed by the addition of अम् immediately to the root or derivative base, and making the same changes as before the इ of the passive Aorist (See Dr. Kielhorn's Grammar § 397) ; as, क्षेपं 'having thrown' from क्षिप् ; वारं 'having spoken' ; भोजं 'having dined.'

§ 163. When this gerund is repeated, it denotes a repetition or recurrence of the action or state expressed by the root ; as, स्वारं स्वारं नमति शिवं (S. K.) 'having often and

often called to mind he bows down to S'iva'; कलिगनाथो मयि बद्धवैर इति आवं आवं चंडवर्मा युद्धायोद्यतो बभूव (D. K. II. 3) ' having repeatedly heard that the lord of the Kalingas was hostilely inclined towards himself, Chandavarman became ready to fight ' ; so also पायं पायं, दृशं दृशं ' having repeatedly drunk or seen.'

§ 164. * With the words अग्रे, प्रथमं, and पूर्वं this gerund or the ordinary one in त्वा is used; as, अग्रे-प्रथमं पूर्वं-वा भोजं भुक्त्वा वा व्रजति ' having first eaten he goes.'

(a) † With the words अन्यथा, एवं, कथं, and इत्थं this gerund of कृ ' to do ' is used, provided the whole word thus formed retains the same meaning as the words themselves; as, एवकारं भुंक्ते (S. K.) ' he eats thus ' ; कथंकारं भुंक्ते ' in what manner does he eat ' ; but शिरोऽन्यथा कृत्वा भुंक्ते.

(b) ‡ With the words यथा, तथा, when an angry reply is given; as, तथाकारं भोक्ष्ये किं तदनेन (S. K.) ' I will eat that way ; what have you to do with it? '.

§ 165. § With words implying ' sweet ' or ' seasoned ' this gerund of कृ is used; as, स्वादुकारं-लवणंकारं-भुंक्ते ' he eats, having made his food sweet or seasoned '.

§ 166. ¶ In the case of the roots वृश् and विद् ' to know ' this gerund is joined with their object to denote the whole or collection of that object; as, कन्यादर्शं वरयति (S. K.) ' he chooses as many girls as he sees ', i. e., all the girls seen ; ब्राह्मणविद् भोजयति ' he feeds as many Brāhmanas as he knows ' i. e., all.

* विभाषाग्रेप्रथमपूर्वेषु । (III. 4. 24)

† अन्यथैवंकथमित्यसु सिद्धप्रयोगश्चेत् । (III. 4. 27)

‡ यथातथयोरसूयाप्रतिवचने । (III. 4. 28)

§ स्वादुमि णमुल् (III. 4. 26)

¶ कर्मणि दाशिविदोः सकल्ये । (III. 4. 29)

(a) * विद् 'to get' and जीव् 'to live' are combined with यावन् in the same sense ; as, यावदेवं भुंक्ते 'he eats as much as he gets' ; यावज्जीवमधीते 'he studies as long as he lives', i. e., throughout his life.

(b) † With the words चर्मन् and उदर this gerund of पू is used with the object ; as, उदरपूरं भुंक्ते 'eats so as to fill his belly' ; so, चर्मपूरं स्तृणाति 'spreads so as to cover the skin'.

§ 167. ‡ With the words शुष्क, चूर्ण, and रूक्ष this gerund of पिब् is used like the cognate accusative in English, i. e. the gerund of the root and the root itself are used to signify the sense denoted by the root ; as, चूर्णपेषं पिनाटि 'he grinds something till it is reduced to powder', i. e., he grinds it to powder ; so शुष्क-रूक्ष-पेषं पिनाटि.

(a) § With the words समूल, अकृत, जीव्, the roots हन्, कृ, and ग्रह are respectively used in a cognate sense ; as, समूलघातं हन्ति 'he destroys so as to tear up by the roots', i. e., he totally extirpates ; अकृतकारं करोति 'he does a thing which was not done before' ; तं जीवमाहं गृह्णाति 'captures him so as to preserve his life', i. e., captures him alive.

(b) In the same way this gerund of हन् and पिब् is used with a noun to denote that it is the instrument of the action ; as, पादघातं हन्ति = पादेन हन्ति 'he strikes with the foot' ; उदपेषं पिनाटि = उदकेन पिनाटि 'he grinds with water' ; similarly, तं हस्तमाहं गृह्णाति 'he takes him by the hand' ; so पाणिमाहं ; करमाहं &c.; हस्तवर्तं वर्तयति = हस्तेन &c. Other examples are :—जीवनाशं नश्यति 'perishes so that his life perishes', i. e. dies away ; ऊर्ध्व-क्षोषं शुष्यति वृक्षः 'the tree is dried up while it is still standing' ; so ऊर्ध्वपूरं पूर्यति.

* यावति विंदर्जीवोः । (III. 4. 30)

† चर्मोदरयोः पूरेः । (III. 4. 31)

‡ शुष्कचूर्णरूक्षेषु पिबः । (III. 4. 35)

§ समूलकृतजीविषु हनकृजग्रहः । (III. 4. 36)

§ 168. * Sometimes this gerund is used to denote similitude or likeness, such as would be ordinarily expressed by इव; as, अजनाशं नष्टः 'he perished like a goat'; पार्थसंचारं चरति 'he walks like Pārtha.'; घृतनिधाय निहितं जलं 'water was kept as ghee (would be kept)'.

§ 169. † Roots having the sense of हिंस् 'to strike', such as हन्, तड् &c. are used in this gerundive form with nouns, when the object of this gerund is the same as the object of the main verb, and when the noun with which it is compounded would have stood in the instrumental case if the ordinary gerund had been used; as, हंडोपघातं गाः कालयति 'he collects together the cows, beating (them) with a club'.

(a) Similarly, ब्रजोपरोधं गाः स्थापयति 'he stations the cows so that they are all in the fold'; पार्श्वोपपीडं शेते=पार्श्वभ्यामुपपीडयन् &c.

(b) ग्रह is joined with हस्ते, केश, and words having the same sense, when immediate contiguity is intended; as, केशग्राहं युध्यते 'having closely caught (each other) by the hair, they fight' (=केशेषु गृहीत्वा). Also हस्तग्राहं=हस्तेन गृहीत्वा, यष्टिग्राहं 'taking a stick' (यष्टिं गृहीत्वा); so लोटग्राहं.

§ 170. ‡ With words signifying 'limbs of one's own body' this gerund is used, when the limb is not kept steady; as, भ्रुविक्षेपं कथयति (वृत्तांतं) 'he narrates (the account) throwing his eyebrows (glances) about in all directions'.

(a) § In the same way when a part of the body is com-

* उपमाने कर्मणि च (III. 4. 45)

† हिंसार्थानां च समानकर्मकाणाम् (III. 4. 48)

‡ स्वांगेऽश्रुवे । (III. 4. 54)

§ परिक्रियमाने च । (III. 4. 55)

pletely hurt or afflicted in the action, this gerund is used with that part in the sense of the accusative ; as, उरःप्रतिपेवं युध्यन्ते ' they fight so as to afflict their *whole* bosom ' (कृत्स्नमुरः पीडयन्तः); स्तनसंवाधमुरो जघान च (Ku. IV. 26) ' and she struck her bosom so as to hurt her breasts.'

§ 171. * The roots दिश् with आ and ग्रह् are joined in their gerundive form with नामन् in the sense of the accusative ; as, नामादेशमाचष्टे ' he mentions (it) telling his name ' ; नामग्राहं मामाह्वयति ' he calls me by taking my name ' (i. e. by my name).

Obs. This gerund is used with nouns to form compound words ; as, ब्राह्मणवेदं, not ब्राह्मणान् वेदं; जीवग्राहं, not जीवं ग्राहं &c.

स दुष्टाशयो वकः क्रमेण तान्पृष्ठमारोप्य जलाशयस्य नातिदूरे शिलां समासाद्य तस्यामांक्षित्य स्वेच्छया भक्षयित्वा भूयोपि जलाशयं समासाद्य जलचराणां मिथ्यावार्तासंदेशकैर्मनांसि रंजयन्नाहारवृत्तिमकरोत् । (P. I. 7)

ततो भ्रातृशरीरमभिसात्कृत्वा पुनर्नवीकृतवैधव्यदुःखया मया त्वदीयं देशमवतीर्येमे काषाये गृहीति । (M. 5)

प्रवृत्ते प्रदोषसमये चंद्रापीडश्चरणाभ्यामेव राजकुलं गत्वा पितुः समीपे मुहूर्तं स्थित्वा दृष्ट्वा च विलासवतीमागत्य स्वभवनं शयनतलमधिशिष्ये । (K. 98)

ते हिमालयमामंत्र्य पुनः प्राप्य च शूलिनम् ।

सिद्धं चास्मै निवेदयार्थं तद्विष्टष्टा : खमुद्ययुः ॥

(Ku. VI. 94)

अहं येनेष्टिपशुमारं मारितः सोऽनेन स्वागतेनाभिनन्द्यते ।

(S'. 6)

सा कुबेरभवनान्निवर्तमाना समापत्तिदृष्टेन केशिना दानवेन
चित्रलेखाद्वितीया ब्रन्दीग्राहं गृहीता । (V. 1)

मगधराजः प्रक्षीणसकलसैन्यमण्डलं मालवराजं जीवग्राहम-
भिगृह्य दयालुतया पुनरपि स्वराज्यं प्रतिष्ठापयामास ।

(D. K. I. 1)

मत्तकालो नाम लोटेश्वरो वीरकेतोस्तनयां वामलोचनां
नाम तरुणीरत्नमसामान्यलावण्यं श्रावं श्रावमवधूतदुहितृप्रार्थ-
नस्य तस्य पाटलीं नाम्ना नगरीमरौत्सीत् । (D. K. I. 3)

अनन्तरं सूत्रधारो दारुवर्मा वैरोधकपुरःसरैः पदातिलो-
कैर्लोष्टघातं हतः । (Mu. 2)

संप्राप्य राक्षससभां चक्रंद क्रोधविह्वला ।

नामग्राहमरोदीत्सा भ्रातरौ रावणांतिके ॥ (Bk. V. 5)

ADDITIONAL SENTENCES FOR EXERCISE.

लतानुपातं कुसुमान्यगृह्णात्सनद्यवस्कंदमुपास्पृशच्च ।

कुतूहलाचारशिलोपवेशं काकुत्स्थ ईषत्स्मयमान आस्त ॥ (Bk. II. 11)

स्नेहात्सभाजयितुमेत्य दिनान्यमूनि

नीत्वोत्सवेन जनक्रोऽद्य गतो विदेहात् ।

देव्यास्ततो विमनसः परिसांत्वनाय

धर्मासनाद्विशति वासगृहं नरेंद्रः ॥ (U. I)

विश्वासप्रतिपन्नानां वंचने का विदग्धता ।

अंकमारुह्य सुप्तं हि हत्वा किन्नाम पौरुषम् (H. 4)

तामिदुसुंदरमुखीं सुचिरं विभाव्य

चेतः कथं कथमपि व्यपवर्तते मे ।
 लज्जां विजित्य विनयं विनिवार्य धैर्य-
 मुन्मथ्य मंथरविवेकमक्रांड एव ॥ (Māl. 1)
 श्रुत्वा वार्तां जलदकथितां तां धनेशोऽपि सद्यः
 शापस्यांतं सद्यद्दयः संविधायास्तकोपः ।
 संयोज्येतौ विगलितशुचौ रंपती हृष्टचित्तौ
 भोगानिष्ठानविरतसुखान् प्राप्नुयामास शश्वत् ॥ (Me. 119)
 निमित्तानि च पश्यामि विपरीतानि केशव ।
 न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ (Bg. I. 31)

राजवाहनो रसालतरुषु कोकिलादीनां पक्षिणामालापञ्चश्रावं श्रावं वि-
 क्रसितानि सरांसि दर्शं दर्शममंदलीलया ललनासमीपमवाप । (D. K. I. 5)
 तेनैव दीपदर्शितेन विलपथेन गत्वा स्थितेऽर्धरात्रे वासगृहं प्रविष्टो
 विश्रब्धप्रसुप्तं सिंहघोषं जीवग्राहमग्रहीषुम् । (D. K. II. 4)
 तं विप्रदर्शं कृतघातयत्ना यांतं वने रात्रिचरी डुडौके ।
 जिघांसुवेदं धृतभासुरास्त्रस्तां ताडकाख्यां निजघान रामः ॥
 (Bk. II. 23)
 विद्युत्प्रणाशं स वरं प्रनष्टो यद्वीर्ध्वशेषं दृणवद्विशुष्कः ।
 अर्थं दुरापे किमुत प्रवासे न शासनेऽवास्थित यो गुरुणाम् ॥
 (Bk. III. 14)

यो नष्टानपि जीवनाशमधुना शुश्रूषते स्वामिन-
 स्तेषां वैरिभिरक्षतः कथमसौ संधास्यते राक्षसः ।
 इत्थं वस्तुविवेकमूढमतिना म्लेच्छेन नालोचितं
 दैवैनोपहतस्य बुद्धिरथवा पूर्वं विपर्यस्यति ॥ (Mu. 6)

N. B. Use participles for the words italicised.

Seeing the fowler coming towards them, all the animals becoming frightened, ran away in different directions.

When did you come back, *acquainting* the lord of the Van-gas with this news?

Becoming of one accord and *forming* a strong resolution not to desist from the work undertaken, begin your business.

A jackal, *roaming* at will near the *precincts* of a town, accidentally fell into an indigo vat, and *being* unable to get up, remained there, *feigning* himself to be dead.

The Brāhmaṇa, *hearing* the words of the rogue, placed the goat on the ground, looked at it again and again, placed it once more on his shoulder, and took his way home, *thinking* over the rogue's words.

Then he was respectfully dismissed by the minister, *having called* him to court, *honoured* him with suitable presents, and *communicated* to him the message of the king.

N. B. Use Namul forms for the words italicised.

He chose *as many girls as he saw* (*दृष्ट्वा*) suitable to himself.

He *reduced* (*पिबन्*) the medicine to powder, and placing it on fire and boiling it, drank it up.

He *was pelted to death* (*हन्*) by the followers of the king for having killed their master.

I fell upon my enemy all at once, and *routing* all his followers, *caught* (*अह्*) him alive.

The king of Pātāliputra captured the town of Vasudurga, and *took* its inhabitants prisoners.

Who calls me *by my name*?

LESSON XVI.

The Infinitive Mood.

§ 172. When one action is represented as being done for another action, the latter is, in Sanskrit, expressed by the Infinitive, which is formed by the addition of the termination तुम् to the root in the same way as the third person singular of the Periphrastic Future. It has the sense of 'in order to,' 'for the purpose of,' 'for,' and thus corresponds to that form of the English Infinitive which is called 'infinitive of purpose' or 'gerund'. The Sanskrit Infinitive has thus a dative sense, and may, if necessary, be replaced by the dative case of the verbal noun derived from the root ; as, पारसीकांस्ततो जेतुं प्रतस्थे (R. IV. 60) 'he then set out to conquer the Persians', i. e. 'for the purpose of conquering &c.' Here जेतुं = जयाय, and the sentence may stand thus: पारसीकानां जयाय प्रतस्थे ; so स्वैदसलिलस्नातापि पुनः स्नातुमवातरम् (K. 147) where स्नातुं = स्नानाय.

Obs. (a) Like the English infinitive, the Sanskrit Infinitive is a remnant of an old inflexion. In Vedic times the verbal noun formed from a root by the termination तु (गंतु, यातु) was regularly declined. We find such forms as गंतुं, गंतवे, गंतोः, as if गंतु was a regular noun. In course of time the use of the forms गंतोः, गंतवे, became less and less frequent, and the form that was chiefly used was the accusative inflection. It was subsequently considered to have a dative sense, and hence the present Infinitive form in Sanskrit has always the sense of the dative.

(b) The Sanskrit Infinitive corresponds in Latin to the Supine in *um* (*datum* = दातुं) which is properly the accusative of a verbal substantive, just as in Sanskrit ; 'Themistocles

Argos *habitation* (स्यात्) concessit' 'Themistocles retired to live at Argos'. The same sense is expressed, as in Sanskrit, by the dative of the gerundive participle ; 'Decemviri *legibus scribundis*' (विधिनिर्माणाय) 'Decemvirs for framing laws'.

§ 173. It follows from the definition that the Infinitive in Sanskrit cannot stand as the *subject* or *object* of a verb. It has no connection with any words in the sentence, except that it may, where possible, govern a noun in the same case as the root from which it is derived. Where the Infinitive occurs in English as the *subject* or *object* of a verb, an abstract noun from the root must be used in Sanskrit ; as, 'to get up early in the morning is wholesome' प्रातरेव उत्थानं (not उत्थातुं) आरोग्यावहं ; 'I learn to sing' अहं गानमधीये.

(a) The Infinitive after verbs of 'seeing', 'hearing' is, as in Latin, translated by the present participle; as, 'I heard him *speak*' भाषमाणं तमश्रौषं ; so अधीयानं ददर्श तं 'he saw him *study*'.

§ 174. The strict sense of the Sanskrit Infinitive is *motive* or *purpose* of an action ; but there are some cases, as in English, where the Infinitive is used, with *nouns* and also *adjectives* ; as, 'fit to do', 'able to go', 'time to read'. Such cases are, however, limited by Sanskrit idiom. Some of the principal cases of this nature are given below.

§ 175. *The Infinitive is used with verbs and substantives meaning 'to wish' or 'desire', provided the agents of the infinitive and the verb are the same; as, पिनाकपाणिं पतिमाप्नुमिच्छति (Ku. V. 53) 'desires to obtain for her husband the Pināka-handed god (S'iva)'; so अन्तुं वांछति शंभवो गणपतेराखुं क्षुधार्तः फणी (P.I.3);

but not स्वां गंतुमहमिच्छामि 'I wish thee to go', where the agents of गम् and इष् are not the same.

§ 176. * It is used with verbs meaning to be able, to make bold, to know, to be wearied, to strive, to begin, to get, to set about, to bear, to be pleased or to condescend, and to be; as, न शक्नोमि हृदयमवस्थापयितुं (U. 4) 'I am not able to compose my heart'; वक्तुं मिथः प्राक्रमतैवमेनं (Ku. III. 2) 'thus proceeded to speak to him privately'; जानासि देवीं विनोदयितुं (U. 1) 'you know (how) to entertain my queen'; अस्ति भवति विद्यते वा भोक्तुमन्नं (S. K.) 'there is food to eat'; न विषहे त्रिपत्तिमवलोकयितुं (Ve. 3) 'I cannot bear to see the distress.'

§ 177. † It is used with words meaning sufficient, strong, able, and substantives meaning ability, power, or skill; as, लिखितमपि ललाटे प्रोज्झितुं कः समर्थः (H. 1) 'who is able to avoid

* शक् भृषज्ञाग्लाघटभलभक्रमसहाहस्त्यर्थेषु तुमुन् (III. 4. 65)

This Sûtra presents a knotty point. Bhattoji Dikshita says अर्थग्रहणमस्ति नैव संबध्यते अनंतरत्वात्, i. e. the Sûtra gives roots from शक् to अह् and roots having the same sense as अस् 'to be'. But this is hardly consistent with the almost overwhelming evidence of usage. According to Dikshita's interpretation, पारय् 'to be able' cannot be used with the infinitive; but न पारयामि निवेदयितुं (S. 4), पारयिष्यस्यन्नभवत्या अपराङ्मु (M. 3) are instances from a standard author; similarly विद् 'to know' cannot be used with the infinitive; but न च वेद सम्यग्द्रष्टुं न सा (R. VI. 30) is as good an instance. We must, therefore, suppose that the Sûtra indicates the existence of an interpretation connecting अर्थग्रहण with all the preceding roots; otherwise we shall have to condemn as wrong all such constructions as those given above. Taking this view I have interpreted the Sûtra, connecting अर्थग्रहण with all roots.

† पर्याप्तवचनेऽवलमर्थेषु । (III. 4. 66)

that which is written on his forehead? ; लोकानलं दग्धं हि तत्तपः (Ku. II. 56) ' his penance is able (sufficient) to burn the worlds' ; अस्ति मे विभवः सर्वं परिज्ञातुं (V. 2) ' I have power to know everything ' ; कोन्यो हुतवहाद्गन्धं प्रभविष्यति (S'. 4) ' who else than fire has power to burn ? ' ; भोक्तुं प्रवीणः कुशलः पटुर्वा (S. K.) ' skilful in eating ' (knowing how to eat).

§ 178. * It is used with words meaning 'time' with reference to the work of the time ; as, अवसरोऽयमात्मानं प्रकाशयितुं (S'. 1) ' this is indeed the time to show myself' ; समयः खलु स्नानभोजने सेवितुं (V. 2) ' it is time to bathe and take food.'

Note. As in Latin, some verbs in Sanskrit are of the nature of *deponents*, i. e. passive in form, but active in sense; as, शक्, युज्, अर्ह and their derivatives ; as, न शक्यास्ते दोषाः समाधातुं (H. 3) ' those faults cannot be corrected or remedied' ; न युक्तं अशोको वामपादेन ताडयितुं (M. 3) ' the As'oka does not deserve to be kicked with the left foot.'

§ 179. The Sanskrit Infinitive has no *passive* form, the same form being used to denote both *active* and *passive* senses. In turning a sentence involving an Infinitive into the passive voice, the words governed by the Infinitive remain *unaffected* ; as, स मित्राय द्रोणमुमिच्छति ; तेन मित्राय द्रोणमुमिष्यते ; रामो ग्रामं गन्तुमारेभे ; रामेण ग्रामं गन्तुमारेभे. Where the object of the Infinitive and the verb is the same, it is, in the passive voice, put in the nominative case, leaving it to be *understood* with the Infinitive ; as, स ग्रंथं पठितुमिच्छति ; तेन ग्रंथः पठितुमिष्यते, the object of पठितुं being तं, if necessary. In this case it will not do to say ग्रंथं पठितुमिष्यते, for this would be an *impersonal* construction, though इष् is not an intransitive verb.

In the case of roots like those referred to in the Note to

* कालसमयवेलासु तुमुन् । (III. 3. 167)

§ 178, both constructions will be faultless; पवनमालिगितुं शक्यते or पवनः आलिगितुं शक्यते, though the latter looks more elegant and classical.

§ 180. The use of the root अर्ह् 'to deserve' deserves to be marked. It is frequently combined with the Infinitive in the sense of 'prayer' or 'respectful entreaty', or in those sentences where 'be pleased' or 'I pray' or 'beg' occurs in English, and in this sense it is generally used with the 2nd and 3rd persons : as, न मां परं संप्रतिपचुमर्हसि (Ku. V. 39) '(I) pray, do not consider me to be a stranger'; अवहितस्तावच्छ्रोतुमर्हति कुमारः (Mu. 4) 'be pleased, O Prince, to hear it attentively', (I beg that you will hear &c.); प्रिये जानकि न मामेवंविधं परित्यक्तुमर्हसि (U. 3) 'dear Jānakī, be pleased not to forsake me who am in this plight.'

§ 181. The infinitive with the final म् omitted is used with the words काम and मनः in the sense of 'wishing' or 'desiring', or 'having a mind' to do that indicated by the root; as, पुनरापि वक्तुकाम इत्यर्थो लक्ष्यते (S'. 1) 'your honour appears desirous of speaking again'.

मध्यस्था भवती नौ गुणदोषतः परिच्छेत्तुमर्हति । (M. 1)

न युक्तं ते तथा पुराश्रमपदे स्वभावोत्तानहृदयमिमं जन्मसमयपूर्वं प्रतर्पितृशैरक्षरैः प्रत्याचष्टुम् । (S'. 5)

नार्हति तातो गजपुंगवधारितायां धुरि दम्यं नियोजयितुम् ।
(V. 5)

न शक्यं दैवमन्यथा कर्तुमभियुक्तेनापि । यावत्तु मानुष्यके शक्यमुपपादयितुं तावत्सर्वमुपपाद्यताम् । (K. 62)

का गणना सचेतनेषु । अपगतचेतनान्यपि संघट्टयितुमलम-
यं मदनः । (K. 157)

अचिराधिष्ठितराज्यः शत्रुः प्रकृतिष्वरूढमूलत्वात् ।

नवसंरोहणशार्थिलस्तरिव सुकरः समुद्धर्तुम् ॥ (M. 1)

घातयितुमेव नीचः परकार्यं वेत्ति न प्रसाधयितुम् ।

पातयितुमेव शक्तिर्नाखोरुद्धर्तुमन्नपिटम् ॥ (P. I. 15)

शब्दादीन्विषयान् भोक्तुं चरितुं दुश्चरं तपः ।

पर्याप्तोसि प्रजाः पातुमौदासीन्येन वर्तितुम् ॥ (R. X. 25)

वृत्तं रामस्य वाल्मीकेः कृतिस्तौ किन्नरस्वनौ ।

किं तद्येन मनो हर्तुमलं स्यातां न शृण्वताम् ॥
(R. XV. 64)

व्यपदेशमाविलयितुं किमीहसे जनमिमं च पातयितुम् ।
(S'. 5)

व्यालं बालमृणालतंतुभिरसौ रोद्धुं समुज्जृम्भते

हेतुं वज्रमणीञ् शिरीषकुसुमप्रांतेन सन्नह्यते ।

माधुर्यं मधुर्विदुना रचयितुं क्षारांबुधेरीहते

नेतुं वाञ्छति यः खलान् पथि सतां सूक्तैः सुधास्यंदिभिः ॥
(Bh. II. 6).

ADDITIONAL SENTENCES FOR EXERCISE.

अलमनया कथया । संहियतामियम् । अहमप्यसमर्थः श्रोतुम् । अति-
क्रांतान्यापि संकीर्त्यमानान्यनुभवसमां वेदनामुपजनयन्ति सुहृज्जनस्य दुः-
खानि । तन्नाहंसि कथं कथमपि विधृतानिमानसुलभानसून पुनः पुनः स्मर-
णशोक्कानलैर्धनतामुपनेतुम् । (K. 169)

अमात्य कुमारो विज्ञापयति । यद्यापि स्वामिशुणा न शक्यंते विस्मर्तुं
तथापि मन्त्रिज्ञापनां मानयितुमर्हत्यर्थः । (Mu. 2)

न खलु न खल्वमंगलानि चिन्तयितुमर्हति भवतः कौरवाणाम् । संधे-
यास्ते भ्रातरो युष्माकम् । (Ve. 1)

शमयति गजानन्यान्गन्धद्विपः कलभोऽपि सन्

भवति सुतरां वेगोदमं भुजंगशिशोर्विषम् ।

भुवमधिपतिर्बालावस्थोऽप्यलं परिरक्षितुं

न खलु वयसा जात्यैवायं स्वकार्यसहो भरः ॥ (V. 5)

अतोऽत्र किञ्चिद्भवतीं बहुक्षमां द्विजातिभावादुपपन्नचापलः ।

अयं जनः प्रष्टुमनास्तपोधने न चेद्ब्रह्मस्य प्रतिवृत्तमर्हसि ॥
(Ku. V. 40)

तमर्थमिव भारत्या सुतया योक्तुमर्हसि ।

अशोच्या हि पितुः कन्या सद्गतेप्रतिपादिता ॥ (Ku. VI. 79)

न पृथग्जनवच्छुचो वशं वशिनामुत्तम गंतुमर्हसि ।

द्रुमसानुमतां किमंतरं यदि वायौ द्वितयेपि ते चलाः ॥ (R. VIII. 90)

अयि सुतपराक्रमानभिज्ञे

धर्मात्मजं प्रति यमौ च कथैव नास्ति

मध्ये वृकोदरकिरीटभृतोर्वलेन ।

एकोपि विस्फुरितमंडलचापचक्रं

कः सिंधुराजमभिषेणयितुं समर्थः (Ve. 2)

He strove as far as possible to effect the good of his coun-
trymen.

Why do you wish to appropriate to yourselves the property
of your brother ?

I told him to do the work, which he did most reluctantly.

To take revenge appears at first pleasant to a man, but in
the end it results in ruin to himself.

I do not bear to see even poor men disrespectfully treated.

Be pleased, O Krishna, to clear (छिद्) this doubt.

It is now time for you to begin to study your lessons.

Even an insignificant enemy does not deserve (अह्) to be slighted.

I desired them to go to Bombay, but they did not like to do accordingly.

How is it possible (शक्य) to go to another country, leaving you here alone ?

Not to mention the poor, even rich persons find it difficult to live honorably in times of famine.

This villain deserves (युज्) to be punished for his crimes.

Let all the prisoners be ordered to be released on [this auspicious day.

To expose one's self to danger is "sometimes" preferable to remaining idle in the house, being deterred by calamities.

In Alakā the splendid palaces will be able (अलं) to equal (तुल) you in those various particulars.

He was greatly desirous of doing good to others, but has not been able to accomplish his object to any extent.

I beg your honour to grant this request ; it will ever be my duty to remember it with gratitude.

LESSON XVII.

TENSES AND MOODS.

§ 182. In Sanskrit there are altogether ten Tenses and Moods : Present, Imperfect, Perfect, Aorist, Periphrastic Future,

Simple Future, Imperative, Potential, Conditional and Benedictive. The ten *lakāras* given by Pāṇini are :—लट्, लङ्, लिट्, लुङ्, लृट्, लृङ्, लोट्, लीट्, लिङ्, लृङ्, and लेट्.* Of these the last लेट् is found only in the Veda, and has the sense of the subjunctive, and it is generally termed the 'Vedic subjunctive'. The remaining nine respectively correspond to the tenses and moods given above, the Benedictive being in Sanskrit included in लिङ् and distinguished from the Potential (विधिलिङ्) as आशी-लिङ्.

§ 183. Every verb in Sanskrit, whether in a primitive, causal, desiderative, or frequentative form, may be conjugated in the ten tenses and moods, though the last two derivative forms of verbs are very rarely used except in the Present tense. The senses conveyed by them are usually expressed by other forms or combinations of words; as, जिगमिषति=गंतुमिच्छति; अटाटयते=भृशं अटति.

§ 184. Some of the tenses and moods in Sanskrit exactly correspond to the tenses and moods in other languages, and some are peculiar to Sanskrit. In this and the next three Lessons are given their uses and meanings. The Present tense and the Imperative and Benedictive moods are considered in this Lesson.

* This terminology of Pāṇini is artificial, and is not based on any particular principle. Other grammarians have adopted a somewhat rational nomenclature. The names of the several tenses and moods, according to them, are in the above order as follows :—भवंती (वर्तमाना), स्रस्तनी, परोक्षा, अयतनी, भस्तनी, भविष्यंती, पंचमी, सप्तमी (these two alone being quite artificial), क्रियातिपात्तिः and आशीः. The feminine is used, because the word वृत्तिः is understood after each.

Present Tense.

§ 185. The Present tense is used to denote an action taking place, or a fact existing, at the *present* time ; as, जगतः पितरौ वन्दे (R. I. 1) ' I salute the parents of the Universe. '

Obs. Strictly speaking, the Present tense in Sanskrit corresponds to the present progressive, imperfect or incomplete form, which expresses the *continuance of an action which is begun*. Patanjali says ' प्रवृत्तस्याविरामे शासितव्या भवन्ती ' which indicates that the action denoted by a verb in the Present tense is yet continuing and has not stopped ; as, वहति जलमयं पिनष्टि गन्धानियं (Mu. I) ' this lady *brings* (is bringing) water ; this (another) *grinds* (is grinding) odorous substances ; एतास्तपस्विकन्यका इत एवाभिवर्तन्ते (S'. I) ' these ascetic-girls *come* (are coming) in this very direction '. There is no distinct form in Sanskrit to express this *continuous* action ; hence its usual signification.

It must, however, be remembered that it is only by a special adverb or by the context, that the Present tense can be confined to mean a *present act solely* ; as, देवदत्तो गच्छति (i. e. अधुना) ; or संप्रत्यधीयावहे. The principal use of the Present indefinite is, as observed by Bain (*Grammar* Page 185) ' to express *what is true at all times* '. ' It expresses present time only as representing *all time*. The permanent arrangements and laws of nature, the peculiarities and propensities of living beings, and whatever is constant, regular, and uniform, have to be represented by the Present indefinite ' ; as, सत्संगातिः कथय किं न करोति पुंसां (Bh. II. 23) ' say what the company of the good does not do to men ' ; अस्त्युत्तरस्यां दिशि हिमालयो नाम नगाधिराजः (Ku. I. 1) there is (stands) in the nothern direction the lord of mountains called the Himālayas ; so नास्ति जीवितादन्यदभिततरामिह सर्वजन्तूनां (K. 35) ; ऋषीणां पुनराद्यानां वाचमर्थोनुधावति (U. 1) ; न खलु बहिरुपाधीन् प्रीतयः संश्रयन्ते (Māl. 1) &c.

§ 186. Besides these general senses, the Present tense in Sanskrit has, like the English Present, the following senses :—

(a) It has sometimes the meaning of *immediate future* ; as, अयमहमागच्छामि (S'. 3) ' here I come (shall come) ' ; कदा गमिष्यासि—एष गच्छामि (S. K.) ; नन्वयं न भवति (Mál. 5).

(b) When an action has just taken place, the Present may be used to denote that *recent past action* ; as, कदा त्वं नगरादागतोसि—अयमागच्छामि (S. K.) ' when did you come from the village ?—here I come (I have just come) '.

(c) In fables and in recounting past events it is used as if the narrator saw them passing before his eyes ; as, हस्ती ब्रूत कस्त्वं (H. 2) ' the elephant asks (asked) ' who art thou ? '.

(d) With words meaning *till, as far as, before, when &c.,* it has the sense of the Future Perfect ; as, तद्यावन्न परापतति तावदपसर्पतानेन तरुगहनेन (U. 4) ' therefore, before he returns (or till he shall have not returned) walk away through this thicket of trees '.

(e) Sometimes the Present denotes a *habitual action* such as is represented in English by the past habitual ' used to ' or ' would ' ; as, पातुं न प्रथमं व्यवर्त्यति जलं (S'. 4) ' did not think of drinking water first ' (was not in the habit of drinking &c.) ; so हिरण्यको भोजनं कृत्वा बिले स्वपिति (H. 1).

§ 187. The Present is sometimes used for the Future in conditional sentences, or such as imply condition ; as, योन्नं ददाति (दाता दास्यति वा) स स्वर्गे याति (याता यास्यति वा) (S. K.) ' he who offers (will offer) food goes (will go) to heaven. '.

§ 188. When joined with the particle स्म the Present has the sense of the Past ; as, कस्मिंश्चिदने भासुरको नाम सिंहः प्रतिवसति स्म (P. I. 8) ' there lived in a forest a lion named Bhâsuraka ' ; क्रीणंति स्म प्राणमूर्यैश्चांसि (S'i. XVII. 15) ' bought fame at the cost of their lives. '.

§ 189. With interrogatives, the Present often conveys the sense of the Future with reference to a desire ; as, किं करोमि क गच्छामि (U. 1) ' what shall I do, where shall I go ' ; कं भोजयसि (S. K.) ; so किं गच्छामि तपोवनं (Mu. 6)

(a) When an answer is given to a question, the Present is used in the sense of the Past with the word ननु ; as, कटमकार्षीः किम्—ननु करोमि.भोः (S. K.).

§ 190. * With the words पुरा and यावत् when used as adverbs, it has the sense of the Future, when *certainty* is indicated ; as, भालोके ते निपतति पुरा (Me. 88) ' will surely fall in the range of your sight ' ; यावदस्य दुरात्मनः समुन्मूलनाय शत्रुघ्नं प्रेषयामि (U. 1) ' I shall send S'atrughna to exterminate this wretch '.

Obs. ' Certainty ' need not be necessarily meant.

The Imperative Mood.

§ 191. This mood is used in the 2nd person in the sense of *command*, *entreaty* or *gentle advice*, as in English ; शृणुत रे पौराः (Mk. 10) ' listen, ye citizens ' ; परित्रायध्वं परित्रायध्वं ! ' help ! help ! ' ; हा प्रियसखि कासि देहि मे प्रतिवचनं (U. 1) ' alas ! my beloved, where art thou ? Give me response ' ; तृष्णां छिद्धि भज क्षमां जहि मदं (Bh. II.) ' leave off ambition (greedy desire) ; have forbearance ; give up pride '.

(a) The Imperative in the passive voice is often used as a polite way of expression ; as, एतदासनमास्यतां (V. 2) ' here is a seat, please sit down '.

§ 192. The second and third person Imperative is frequently used to express benedictions or blessings ; as, प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः (S'. 1) ' may S'iva, endowed

* यावत्पुरा निपातयोर्लट् । (III. 3. 4)

with those eight visible forms, protect you !'; पञ्चन्यः कालवर्षी भवतु जनमनोनदिनो वातु वाताः (Mk. 10) 'may rain pour down in season ! may winds blow pleasant to the people's mind'; पुत्रमेवंगुणोपेतं चक्रवर्तिनमाप्नुहि (S'. 1) 'may you get a son possessed of these qualities, who will be a sovereign ruler'; पुत्रं लभस्वात्मगुणानुरूपं (R. V. 34) 'may you get a son worthy of yourself'; तात मे चिरं जीव (U. 4) &c.

§ 193. The Imperative is used in commands and exhortations extending to the future as well as to the present, and is generally used in laws and in laying down precepts, just as the Potential mood is used in the same sense. See Lesson XVIII.

§ 194. There is a use of the second person Imperative, which deserves notice. When 'frequency' or 'repetition of acts' is indicated, the imperative second person (Parasm. and Atm.) is repeated, though the subject of the main verb be different and the verb be in any tense; as, याहि याहीति याति (S. K.) 'he goes often and often'; so यात यातेति याथ; अधीष्व अधीष्वोति अधीति.

Obs. This corresponds to the use of the Imperative mood in Marāṭhī and other languages derived from Sanskrit; as 'हा गृहस्थ खा खा खातो'; 'बोल बोल बोलतो'; 'पंतोजीनें मुलांना मार मार मारिलें.'

(a) The Imperative is similarly used (without being repeated) when several acts are spoken of as being done by one person; as, सक्तुन् पिब धानाः खादेत्यभ्यवहरति (S. K.) he takes his meals, eating barley and tasting fried corn'.

Compare Marāṭhī :—'शेंगा खा, राणे चाव, पाणी पी, अशा रीतीनें हा सकाळीं चरत असतो'; 'कुठें झाडेंच उपड, कुंड्याच फोड, फुलेंच तोड, फांद्याच मोड, असा त्या दुष्टांनं बागेचा अगरीं नाश करून सोडिला.'

The Benedictive Mood.

§ 195. The Benedictive mood (भूयात्-भाविषीष्ट) is always used in giving blessings, and in the first person expresses the speaker's wish ; as, तत्किमन्यदाशास्महे केवलं वीरप्रसवा भूयाः (U. 1) ' so what else shall we say as a blessing ? May you give birth to a warrior ' ; विधेयासुदैवाः परमरमणीयां परिणतिं (Māl. 6) ' may the gods 'make the end very pleasant ' ; कृतार्था भूयासं (*ibid.*) ' may I become successful ! ' २

क नु खलु संस्थिते कर्मणि सदस्यैरनुज्ञातः श्रमक्लांतमा-
त्मानं विनोदयामि । (S'. 3)

किमधुना करोमि । क्व गच्छामि । कथं मे शांतिर्भविष्य-
ति । अथवा तमेव पिंगलकं गच्छामि कदाचिच्छरणागतं मां
रक्षति न प्राणैर्वियोजयति । (P. I. 16)

ततो दिनेषु गच्छत्सु पक्षिशावकानाक्रम्य कोटरमानीय प्र-
त्यहं खादति स मार्जारः । (H. 1)

तारापीडो देवीमवदत् । अफलमिवाखिलं पश्यामि जीवितं
राज्यं च । अप्रतिविधेये धातरि किं करोमि । तन्मुच्यतां देवि
शोकानुबंधः । आधीयतां धैर्यं च धर्मं च धीः । (K. 65)

शुश्रूषस्व गुरून् कुरु प्रियसखीवृत्तिं सपत्नीजने

भर्तुर्विप्रकृतापि रोषणतया मास्म प्रतीपं गमः ।

भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी

यांत्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः ॥ (S'. 4)

पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या
नादत्ते प्रियमण्डनापि भवतां स्नेहेन या पल्लवम् ।
आद्ये वः कुसुमप्रवृत्तिसमये यस्या भवत्युत्सवः
सेयं याति शकुंतला पतिगृहं सर्वैरनुज्ञायतीम् (S'. 4)

ADDITIONAL SENTENCES FOR EXERCISE.

अये उदितभूयिष्ठ एष भगवानशेषभुवनद्वीपदीपकस्तपनः । तमुप-
तिष्ठे । (Mal. I)

अनन्यभाजं पतिमामुहीति सा तथ्यमेवाभिहिता हरेण ।
न हीश्वरव्याहृतयः कदाचित्पुष्पांति लोके विपरीतमर्थम् ॥
(Ku. III. 63)

पुरीमवस्कंद लुनीहि नंदनं मुषाण रत्नानि हरामिरांगनाः ।
विगृह्य चक्रे नमुचिद्विषा बलीय इत्थमस्वास्थ्यमहर्दिवं दिवः ॥
(S'i. I. 51)

संतः संतु निरंतरं सुकृतिनो विध्वस्तपापीदया
राजानः परिपालयंतु वसुधां धर्मे स्थिताः सर्वदा ।
काले संततवर्षिणो जलमुचः संतु स्थिराः पुण्यतो
मोदतां घनवद्धबांधवसुहृद्गोष्ठीप्रमोदाः प्रजाः ॥
(Mál. 10)

दृष्णां छिद्धि भज क्षमां जहि मदं पापे रति मा कृथाः
सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनम् ।
मान्यान्मानय विद्विषोऽप्यनुनय प्रच्छादय स्वान्गुणान्
कीर्तिं पालय दुःखिते कुरु दयामेतत्सतां चेष्टितम् ॥
(Bh. II. 77)

कश्चैकांतं सुखमुपगतो दुःखमेकांततो वा
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण । (Me. 112)
जाड्यं धियो हरति सिंचति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति ।

चैतः प्रसारयति दिक्षु तनोति कीर्तिं
सत्संगतिः कथय किं न करोति पुंसां ॥ (Bh. II. 23)

The serpent having climbed the tree used to eat the young ones of crows.

Arjuna, having strung his bow, says to Karna:—‘ Are you now ready to fight with me ? ’

There is a tortoise being carried by two birds on their shoulders.

Why do you abandon me here ? What shall I do ? To whom shall I go for protection ?

I shall just wait for her (use यावत्) sitting under the shade of this tree.

I have just come back from a long travel ; and do you tell me to work so soon ?

May you both get sons resembling you in all good qualities !

Obey your parents ; respect the learned ; never speak one word of censure to others ; and be content with your position.

May cows give (Ben. of दू) much milk ! May the Earth be furnished with all sorts of corn by clouds pouring down in season !

Let spies disguised as ascetics be sent all over his dominions to find out the real state of his kingdom.

He desolated the whole country pulling down houses, driving away the people, and burning down their possessions.

LESSON XVIII.

The Potential Mood.

§ 196. The Potential mood in Sanskrit corresponds to the Subjunctive mood in English and Latin, but it, has

not all the senses and uses of the English Subjunctive, nor the wide application of the Latin Subjunctive. In English the Subjunctive mood is not used in independent clauses ; in Latin, it is used without any preceding verb to express a *wish*, but it is generally used in dependent assertions ; but in Sanskrit the Potential mood is used both in *independent* and *dependent* assertions ; as, नीचैराख्यं गिरिमधिवसेः (Me. 26) ; कृत्यं घटेत सुहृदो यदि तच्छतं स्यात् (Māl. 1). We shall now see in what senses it is used in Sanskrit.

§ 197. The Potential expresses (A) probability, command, wish, prayer, hope, and capability ; (B) it is used in dependent clauses in which the above senses are implied ; and (C) it is used in conditional or hypothetical sentences, in which one statement depends upon another as its reason or condition.

A.

§ 198. The senses of ‘ probability,’ ‘ command’ &c. expressed by the Potential are expressed, in English, by ‘ *may*,’ ‘ *shall*,’ or ‘ *should*,’ and often by ‘ *will*,’ ‘ *would*,’ ‘ *could*,’ ‘ *might*,’ as used in direct assertions ; as, लभेत सिक्तासु तैलमपि यत्नतः पीडयन् (Bh. II. 5) ‘ one may even get oil from sand, by diligently squeezing it together’ ; मौर्ये भूषणविक्रयं नरपतौ को नाम संभावयेत् (Mu. 5) ‘ who, indeed, would think it probable that the Maurya king would sell ornaments ? ’ ; जेतारं कार्तिकेयस्य विजयेय (Mv. 3) ‘ may I conquer the conqueror of Kārtikeya’ ; मनसिजतरुः कुर्यान्मां फलस्य रसज्ञं (M. 4) ‘ may the tree of Love make me taste the flavour of its fruit’ ; कुर्यां हरस्यापि पिनाकपाणैर्धैर्येच्छुतिं (Ku. III. 10) ‘ I could make even the Pināka-weaponed God lose his strength of mind’ ; भो भोजनं लभेय (S. K.) ‘ I pray that I get food.’

(a) The most general application of the Potential is in giving commands, in laying down precepts or rules for guidance, and in showing obligations of duty, as expressed by *shall* or *should* in English ; as ऊनद्विवर्षं निखनेत् (Y. III. 1) 'one shall bury a child that is less than two years old' ; आपदर्थं धनं रक्षेत् (C. 29) ' one should save wealth against (in order to meet) bad time ' ; सहसा विदधीत न क्रियां (Ki. II. 30) ' one should not do any act rashly.'

Obs. Pāṇini lays down that the Potential, as well as the Imperative, is used in *directing* (a subordinate &c.), *giving invitation*, *expressing permission* (to do a thing), *in speaking of an honorary office or duty*, *in asking questions*, and *in prayers* (विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु III. 3. 161), and that in the case of *direction*, *permission*, and *proper* (particular) *time* the Potential, the Imperative, and the potential passive participles may be equally used (प्रेषातिसर्गनामकालेषु कृत्याश्च III.3.163); as, इह भुञ्जीत-भुञ्जतां भवान् ; इहासीत भवान् or इहास्यतां-आसितव्यं भवता ' you may sit here ' ; नीचैराख्यं गिरिमधिवसे : (Me. 26) ' you may dwell on the mountain ' &c. ; पुत्रमध्यापयेद्भवान् ' you will teach the son as an honorary duty ' ; किं भो वेदमधीयीय उत तर्कं ' Sir, what shall I learn, the Veda or Logic ? ' ; भोजनं लभेय or लभै...(S. K.)

The use of the Potential is, however, more common in these senses than that of the Imperative or the participle.

§ 199. When *fitness* is implied, the potential passive participle or this mood may be used ; and sometimes the noun in *द्व* also ; as, त्वं कन्यां वहेः, त्वं कन्याया वोढा, or त्वया कन्या वोढन्या (S. K.) ' thou art fit to marry the girl '.

(a) When '*capability*' is implied, the Potential or the potential passive participle may be used ; as, भारं त्वं वहेः or भारस्त्वया वोढव्यः (S. K.) ' you can carry the load '.

§ 200. *With interrogative words such as किं, कतर &c.

* किंवृत्ते (गर्हायां) लिङ्गत्वे । (III. 3. 144)

the Potential or Simple Future is used to imply censure ; as, कः कतरो वा हरिं निदेत् निदिष्यति वा 'who will censure Hari?'

(a) * When wonder is implied, the Simple Future is used in preference to the Potential, when यदि is not used ; as, आश्चर्यमंधो नाम कृष्णं द्रश्यति (S. K.) 'it is a wonder that the blind man should see Krishna !'; but आश्चर्यं यदि सोऽधीयीत 'a wonder if he study'.

B.

§ 201. The Potential mood is used in dependent sentences implying the senses of *hope*, *prayer*, &c. stated in § 197; as, आशंसोऽधीयीत (S. K.) 'I hope I shall learn'; आशंसा न हि नः प्रेते जीवेम वक्षमूर्धनि (Bk. XI. 5) 'we had no hopes that we should live' &c.

(a) With words implying 'wish' the Potential is used in the sense of the infinitive mood when the agents of both the actions are the same ; as, भुंजीयेति इच्छति (S. K.) = भोक्तुमिच्छति 'wishes that he will eat', or 'wishes to eat'.

§ 202. In dependent sentences, the Potential is often used with relative words to denote 'result or purpose'; as, दोषं तु मे कंचित्क्वथय येन स प्रतिविधीयेत (U. 1) 'but tell me some fault of mine so that (in order that) it may be rectified.'

§ 203. † When a *hope* is expressed except by the word कचिन्, the Potential is generally used ; as, कामो मे भुंजीत भवान् 'it is my hope that you will eat'; but कचिज्जीवति 'I hope he lives'; कचिद्भर्तुः स्मरसि रसिके त्वं हि तस्य प्रियेति (Mc. 88) 'I hope you remember your master, O pleasing bird, because you are his favourite.'

* (चित्रीकरणे) दोषे लडयदौ । (III. 3. 151)

† कामप्रवेदनेऽकचिति । (III. 3. 153)

(a) * When '*expectation*' is implied by such words as, संभावय, अपि, or अपि नाम, the Potential or Simple Future is used except when the word यद् is used; as, संभावयामि भुंजीत भोक्ष्यते वा भवान् (S. K.) 'I expect you will eat'; अपि नाम भगवतीनीतिर्विजेष्यते (Māl. 7) 'would (I wish) that the plans of the revered lady become successful'; अपि जीवेत् स ब्राह्मणाशिशुः (U. 2) 'may I expect that the Brāhmana boy comes to life?' (would that he comes to life). But संभावयामि यद्भुंजीथास्त्वम् 'I expect that you will eat.'

(b) † When words expressing '*wish*' such as, इष्, कम्, प्रार्थ &c., are used, the Potential or Imperative is used; as, इच्छामि सोमं पिबेत् पिबतु वा भवान् (S. K.) 'I wish your honour will drink Soma'.

§ 204. ‡ With the words काल, वेला, समय, the Potential is used when the word यद् occurs in the sentence; as, कालः-समयो-वेला वा यद् भवान्भुंजीत 'it is time that your honour should take your meals.'

C.

§ 205. In conditional sentences in which one statement is made to depend upon another as its reason or ground, the Potential is used in both the *antecedent* and the *consequent* clause, (otherwise called the *protasis* and *apodosis*), the former containing the condition or ground of argument, and the latter the conclusion based upon it. The place of '*if*', whether expressed or understood, is taken by यदि or चेद्; as, यद्यत्र तातः सन्निहितो भवेत्

* विभाषा धातौ संभावनावचनेऽयदि (III. 3. 155)

† इच्छार्थेषु लिङ्लोटौ । (III. 3. 157)

‡ (कालसमयवेलासु) लिङ् यदि । (III. 3. 168)

ततः किं भवेत् (S'. I) 'if our papa were here to-day—then-what would happen'; दैवात्पश्येर्जगति विचरन्निच्छया मत्प्रिया चेद् आश्व स्यादौ तदनु कथयेमधिवीयामवस्थां (Māl. 9) 'if you' roaming at will over the world, happen to see my beloved, first comfort her, and then relate the state of Mādhava'; so कृत्यं घटेत सुहृदो यदि तत्कृतं स्यात् &c.

Obs. Mark that चेद् never stands at the beginning of a sentence.

§ 206. In conditional sentences the Present or Simple Future is often used instead of the Potential; as, यदि स्थित्वा द्रश्यति कुप्यति प्रभुः (Bh. III. 97) 'if the lord get up and see (you), he will be angry'; न चेद्ब्रवीषि प्रश्नान्नामि त्वां (D. K. II. 6) 'if you do not answer my questions, I shall eat you'; कृष्णं नंस्यति चेत्सुखं यास्यति (S. K.) 'if he bow down to Krishna, he will go happily'.

Obs. (a) Sometimes the Present is used in the protasis and the Potential in the apodosis; as, यदि तस्य प्राणविपत्तिरुपजायते तदपि महदेनो भवेत् (K. 160) 'if his death take place, that also will be a great sin'; so क्षणमप्यवतिष्ठते श्वसन् यदि जंतुर्ननु लाभवानसौ (भवेत्) (R. VIII. 87).

(b) The Imperative is used instead of the Potential, in the apodosis, as a polite way of speaking; as, न चेदन्यकार्यातिपातो गृह्यतामातिथेयसत्कारः (S'. 1) 'if any other duty should not suffer thereby, you might enjoy the hospitality shown to guests.'

(c) When the conditional clause is *affirmative* and *certain*, as expressed by the indicative mood of the verb, or when both members of the sentence deal with *facts*, the Present must be used instead of the Potential; as, 'if it rains, we cannot go out' यदि देवो वर्षति तर्हि वयं बहिर्गतुं न शक्नुमः; not देवो वर्षेत् &c.

वयस्य किं परमार्थत एव देव्या व्रतनिमित्तोऽयमारंभः
स्यात् । (V. 3)

यदि त्वामीदृशमैश्वराको राजा रामभद्रः पश्येत्तदास्य
हृदयं स्नेहेनाभिष्यदेत् । (U. 5)

देव यदि चंद्रमस्युष्मा दहने वा शीतलत्वमंशुमालिनि वा
तमः संभाव्यते ततो युवराजेऽपि दोषः । (K. 286)

यदि मे सहसा दर्शनपथान्नापयाति नारोहति वा कैलासशि-
खरं नोत्पतति वा गगनतलं ततः सर्वमेतदेनामुपसृत्य पृच्छामि ।
(K. 132)

लुभेत वा प्रार्थयिता न वा श्रियं

श्रिया दुरापः कथमीप्सितो भवेत् । (S'. 3)

परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुंभं पयोमुखम् ॥ (C. 18)

अलब्धं चैव लिप्सेत लब्धं रक्षेदवक्षयात् ।

रक्षितं वर्द्धयेत्सम्यग् वृद्धं तीर्थेषु निक्षिपेत् ॥ (H. 2)

उत्सीदियुरिमे लोका न कुर्या कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥

(Bg. III. 24.)

भवेदभीष्ममद्रोणं धृतराष्ट्रबलं कथम् ।

यदि तत्तुल्यकर्मात्र भवान् धुर्यो न युज्यते ॥ (Vg. 3)

तन्नो देवा विधेयासुर्येन रावणवद्वयम् ।

सपत्नांश्चाधिजीयास्म संग्रामे च मृषीमहि ॥

(Bk. XIX. 2)

आददीध्वं महार्हाणि तत्र वासांसि सत्त्वराः ।

उद्धुनयात सत्केतून् निर्हरेताग्रचन्दनम् ॥ (*ibid.* 8)

नावकल्प्यमिदं ग्लयेद्यत्कृच्छ्रेषु भवानपि ।

न पृथग्जनवज्जातु प्रमुञ्चेत् पण्डितो जनः ॥ (*ibid.* 17)

ADDITIONAL SENTENCES FOR EXERCISE.

अपि नामोर्वशी—

गूढा नूपुरशब्दमात्रमपि मे क्रांतं श्रुतौ पातयेत्

पश्चादेत्य शनैः कराब्जवृत्ते कुर्वीत वा लोचने ।

हर्म्येऽस्मिन्नवतीर्य साध्वसवशान्मंशयमाना बला-

दानीयेत पदात्पदं चतुरया सख्या मनोपांतिकम् ॥ (V. 3)

इति ध्रुवेच्छामनुशासती सुतां शशाक मेना न नियंतुमुद्यमात् ।

क ईप्सितार्थस्थिरनिश्चयं मनः पयश्च निम्नाभिमुखं प्रतीपयेत् ॥

(Ku. V. 5)

फलार्थी नृपतिर्लोकान्पालयेद्यत्नमास्थितः ।

दानमानादितोयेन मालाकारोऽकुरानिव ॥ (P. I. 8)

कौर्मिं संकोचमास्थाय प्रहारानपि मर्षयेत् ।

प्राप्तकालं तु नीतिज्ञ उत्तिष्ठेत्कृष्णसर्पवत् ॥ (H. 3)

किं वा तवात्यंतवियोगमोघे कुर्यामुपेक्षां हतजीवितेऽस्मिन् ।

स्याद्रक्षणीयं यदि मे न तेजस्त्वदीयमंतर्गतमंतरायः ॥ (R. XIV. 65)

प्रसह्य मणिमुद्धरेन्मकरवक्त्रदंष्ट्रांकुरात्

समुद्रमपि संतरेत्प्रचलदूर्मिमालाकुलम् ।

भुजंगमपि क्रोपितं शिरसि पुष्पवद्धारये-

न्नतु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् (Bh. II. 4)

अप्राज्ञेन च कातरेण च गुणः स्यात्सानुरागेण कः

प्रज्ञाविक्रमशालिनोऽपि हि भवैत्किं भक्तिहीनात्फलम् ।

प्रज्ञाविक्रमभक्तयः समुदिता येषां गुणा भूतये
 ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ॥ (Mu. 1)
 सगियं यदि जीवितापहा हृदये किं निहिता न हन्ति माम्।
 विषमप्यमृतं कचिद्भवेदमृतं वा विषमीश्वरेच्छया ॥ (R. VIII. 46)

While he was thinking how he should accomplish his desired object, the whole night passed away.

How possibly will he be at ease, being plunged into this great ocean of sorrow ?

May it be that her agony proceeds from the influence of love ?

You should obey your parents and teachers, speak the truth, keep company with the good, and always think of the greatness of God.

If you go out in this pitchy darkness, and bring me flowers from the garden, I shall consider you to be of a fearless mind.

Even if his heart were made of stone, he would be moved to pity at seeing this heart-rending state of the woman.

Having heard that strange account I was at a loss what to say or do next.

One should win over a covetous man by giving him wealth, and a fool by acting according to his humour.

Who but the sun can clear the sky of the pollution of nocturnal darkness?

I might overtake even Garūḍa if he has started before me, with this speed of the chariot.

Would that the wretched Chāṇakya were won over to the side of the Nanda family !

I hope (*use कचिद्*) your religious austerities are being carried on without any obstruction.

LESSON XIX.

Imperfect, Perfect, and Aorist.

§ 207. 'In English there is only one tense referring to past time; it is the *past indefinite* or *Aorist*' (Howard's *Note on English verb* P. 12); as, 'I walked.' In Sanskrit there are three tenses referring to a past time: *Imperfect*, *Perfect* and *Aorist*. Each of these had originally a peculiar signification. In ancient works, or works composed at a time when, we have reason to believe, Sanskrit was a spoken language, they are found to be used in their exact senses; later on, as Sanskrit became less and less a spoken language, writers began to use these three tenses promiscuously. The senses in which they were originally used are as follows:—

The *Imperfect* is, according to Pāṇini, अन्वयतने लङ्, i. e. it denotes past action done previous to the current day, hence at a time removed from this day. The *Perfect* is परोक्षे लिट्, i. e. it denotes past action done previous to this day, and which was not witnessed by the speaker. The *Aorist* is merely भूतार्थे लुङ्, i. e. it has reference to a past time indefinitely or generally, without reference to any particular time. An action done before to-day is expressed by the Perfect or Imperfect; what remains for the Aorist is, therefore, to express a past action done very *recently*, say, in the course of the current day, or having reference to a present act. Aorist, therefore, merely implies the completion of an action at a past time *generally*, and also an action done at a very recent time, as during the course of this day. The Imperfect and Perfect are used in narrating events of past occurrence, generally in remote past time; the Aorist is used in dialogues and conversations which refer to recent past actions, but it is not used to denote past *specified* time, or to

narrate events.* Thus in the whole of the *Purusha Sūkta* (Rigveda X. 90) the Imperfect or Perfect alone is used, the events narrated referring to a past time, and in Aitareya Brāhmaṇa, recent actions are shown by the Aorist; as, स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशांगुलं, गावो ह जज्ञिरे तस्मात् &c. ; अजनि ते वै पुत्रो यजस्व मामनेनेति. But later Sanskrit writers lost sight of this difference between the Imperfect, Perfect, and Aorist, and the three are found to be promiscuously used to denote merely a *past action*, whether recent, remote, or not witnessed by the speaker; as, तदाहं किमकरं कागमं किं व्यलपमिति सर्वमेव नाज्ञासिषम् (K. 166).

§ 208. The *Imperfect*, besides its general use, is sometimes used to ask a question referring to a recent time; as, अगच्छत्किं स ग्रामं 'has he gone to the village?'; but when a remote time is implied, the Perfect alone should be used; as कंसं जघान किं (S. K.) 'did he kill Kamsa?'.


§ 209. The *Perfect*—In the first person the Perfect denotes some distraction or unconscious state of the mind; it should not, therefore, be used in the first person, except in this sense; as, बहु जगद पुरस्तात्तस्य मत्ता किलाहं (S'i. XI. 39) 'being frenzied, I forsooth prated much before him'.

(a) It is also used in the first person to conceal the truth from somebody by affirming the opposite of that which is alleged against him; as, कलिगेष्ववासीः किं 'didst thou dwell in the country of the Kalingas?'; नाहं कलिगाञ्जगाम (S. K.) 'I did not (so much as) go to the Kalingas'.

§ 210. The *Aorist*—† This tense, besides its general

* For a fuller explanation of the difference between these three tenses, see Prof. R. G. Bhāndārkar's *Second Book of Sanskrit*, Preface to the First Edition.

† क्रियाप्रबंधसामीप्ययोः । (III. 3. 135)

meaning of a *recent*, indefinite, past time, also implies the idea of *continuousness*. The Imperfect cannot be used in this sense; as, ब्राह्मणेभ्यो यावज्जीवमन्नमवात् (not अदवात्) 'he gave food to Brāhmanas throughout his life.'

(a) In the case of पुरा 'formerly' not joined with स्म, the Imperfect, Perfect, Aorist, or Present may be used; as, वसंतीह पुरा छात्रा अवात्सुरवसन्नूषुर्वा 'here formerly dwelt pupils'. But with पुरास्म the Present alone is used; as, यजति स्म पुरा 'he formerly sacrificed'.

§ 211. The augment of the Aorist is usually cut off after the particle मा or मास्म. In the second person this tense with the augment so cut off has the sense of the Imperative mood, and in the first and third, that of the English 'that' with 'may' or 'might', or simply of 'may'; as, वयस्य मा कातरो भूः (M. 4) 'friend, be not afraid'; भर्तुर्विप्रकृतापि रोषणतया मास्म प्रतीपं गमः (S'. 4) 'though wronged (ill-treated), do not, through anger, go against (the will of) thy husband';

मा मूमुहत्स्वल् भवंतमनन्यजन्मा

मा ते मलीमसविकारघना मतिर्भूत् ।

इत्यादि नन्विह निरर्थकमेव..... (Māl. 1)

'may the Self-born (Cupid) not infatuate thee; may thy mind be not infested with dark thoughts (emotions)—it is but vain to say this or some such thing in this case.'

तपोवनवासिनामुपरोधो मा भूत् । (S'. 1)

नरपतिराहारं निर्वर्त्यास्थानमंडपमयासीत् । तत्र चावनिपति-
भिरमात्यैर्मित्रैश्च सह तास्ताः कथाः कुर्वन् मुहूर्तमिवासांचक्रे ।

(K. 17)

शुकनासोऽपि महान्तं कालं तं राज्यभारमनायासेनैव प्र-
ज्ञावलेन वभार । यथैव राजा सर्वकार्याण्यकार्षात्तद्वदसावपि
द्विगुणितप्रजानुरागश्चकार । (K 58)

आविर्भूतज्योतिषां ब्राह्मणानां

ये व्याहारास्तेषु मा संशयो भूत् ॥ (U. 4)

जुगोपात्मानमत्रस्तो भेजे धर्ममनातुरः ।

अगृध्नुराददे सोऽर्थमसक्तः सुखमन्वभूत् ॥ (R. I. 21)

अधिगतपरमार्थान्पंडितान्मावमंस्था-

स्तृणमिव लघुलक्ष्मीर्नैव तान्संरुणाद्धि । (Bh. II. 17)

ADDITIONAL SENTENCES FOR EXERCISE.

चंडवर्मा प्राणैरेतं न व्ययूयजत् । अपि त्वनीनयदपनीताशेषशल्यम-
कल्पसंधो बंधनगृहमजीगणच्च गणकसंधैरद्यैव क्षपावसाने विवाहनीया
राजकुहितेति । (D. K. II. 1)

दिशः प्रसेदुर्मरुतो ववुः सुखाः प्रदक्षिणार्चिर्हविराग्निराददे ।

बभूव सर्वं शुभशंसि तत्क्षणं भवो हि लोकाभ्युदयाय तादृशाम् ॥

(R. III. 14)

मा भूदाश्रमपीडेति परिमेयपुरःसरौ ।

अनुभावविशेषाच्च सेनापरिवृताविव ॥ (R. I. 37)

भूयस्तपोव्ययो मा भूद्वल्मीकिरिति सोऽत्यगात् ।

मैथिलीतनयोद्गीतनिस्पंदमृगमाश्रमम् ॥ (R. XV. 37)

क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयसौर्वल्यं त्यक्त्वोतिष्ठ परंतप ॥ (Bg. II. 3)

When I knew that my friends had heard me prate in my sleep, I felt ashamed.

Do not be (भू) anxious on this point ; my father will take care of (चित्) your son in your absence.

He spent the whole day in the company of his friends, now by conversing with them on scriptural points, and now by engaging in drawing pictures.

Why have you spoilt my book ?—No, Sir, I did not even look (दृष्ट्वा) at it.

When I went to see him I did not find him at home.

Our father has divided the whole ancestral property that we might not afterwards quarrel with one another.

The king has stationed (स्थापय् aor.) his guards around all hermitages that the ascetics might not be disturbed (aor. pass. of the caus. of अर्ह्) in their penances.

I am glad to find that your attempts at improving the condition of the poor have been crowned with success.

The witnesses of the plaintiff have all come ; let, therefore the hearing of the case be proceeded with.

Having spent his life in hunting for many years he at last accidentally fell a victim into the jaws of a fierce tiger.

LESSON XX.

The two Futures and the Conditional.

§ 212. In English *futurity* is expressed by *will* or *shall* ; in Sanskrit there are two different tenses to denote

a future action : the First or Periphrastic Future, and the Second or Simple Future. The original distinction between the two is nearly the same as between the Imperfect and Aorist, except this, that the latter refer to a *past* time, the former to a *future* one ; in other words, the First Future denotes an action which is not to take place in the course of the current day, while the Second Future refers to a future time generally or indefinitely, as also to a recent future action. Thus the First Future denotes a remote future time not of to-day ; while the Second Future is employed to denote indefinite future time, to-day's future time, and recent and future continuous time ; as, पंच-
 बैरहोभिर्वयमेव तत्र गन्तारः (Mu. 5) 'we ourselves shall go there in five or six days' ; एते...उन्मूलितारः कपिकेतनेन (Ki. III. 22) 'they will be extirpated by Arjuna (the monkey-bannered)' ; यास्यत्यद्य शकुंतला (S'. 4) 'S'akuntalā will depart (departs) to-day' ; सेविष्यन्ते नयनसुभगं खे वलाकाः (Me. 9) 'cranes will wait (at some future time) upon thee, lovely to behold, in the sky'. Writers are not so loose in the use of these two tenses, as in the use of the three past tenses. The Periphrastic Future is far less frequently used ; and where it is used, it *generally* denotes a *remote* (not to-day's) future action ; while the Simple Future is used to denote *any* indefinite future action.

§ 213. When the close proximity of a future action is intended, the Present or the Future may be used ; as, कदा गमिष्यासि—एष गच्छामि गमिष्यामि वा (S. K.) 'when will you go ? I shall just go'.

§ 214. *When hope is expressed in a conditional form, the

* आशांसायां भूतवच (III. 3. 132).

Aorist, the Present, or Simple Future is used in both the clauses to denote a future time ; as, देवश्चेद्वर्षीह वर्षति वर्षिष्यति वा धान्यमवाप्स्य वषामो वप्स्यामो वा (S. K.) ' if it were to rain we should sow corn.'

§ 215. Sometimes the Simple Future is used in the sense of the Imperative as a courteous way of telling one to do a thing ; as, तदा मम पाशांछित्त्यासि (H. 1) ' afterwards cut my bonds ' ; so पश्चात्तरः प्रति गमिष्यसि मानसे तत् (V. 4). ' This corresponds to the polite form of expression in English : as, ' you will see me at the station to-morrow at 12 noon '.

§ 216. The *Conditional* is used in those conditional sentences in which the non-performance of the action is implied, or ' where the falsity of the antecedent is implied as a matter of fact.' It usually corresponds to the English pluperfect Conditional, and must in Sanskrit be used in *both* the antecedent and the consequent clause ; as, यदि सुरभिमवाप्स्यस्तन्मुखोच्छ्वासगंधं तव रत्निरभविष्यत्तुंडरीके किमस्मिन् (V. 4) ' if you had felt (which you clearly have not) the fragrant smell of her breath, would you have had any liking for this lotus ?'

Bhatti's use of the Conditional (Canto 21) is much wider, but it is not supported by classical usage.

N. B. The Sanskrit Conditional should not be used in those conditional sentences, where it is merely implied that under a supposed condition, such a consequence would follow ; as, ' if he were here, he would defend his country bravely ' ; ' if I could agree to this your plan I would rather die than live. ' In translating such sentences the Potential is used ; as, यदि सोऽन सन्निहितो भवेत्तर्हि स्वदेशं वीरवद्रक्षेत्.

Additional Remarks on the use of the Tenses and Moods.

§ 217. The intricacies and details of the several forms of the Present, Past, and Future are not found in Sanskrit. There is one principal tense, and the different forms are usually expressed by that tense. Even in English forms like the future progressive passive, future progressive passive continuous, are of a modern growth, and are not of frequent occurrence. Hence it is that a student of Sanskrit generally finds it difficult to translate the multifarious forms of these tenses into their corresponding Sanskrit equivalents. Some hints on this point are given in the following sections, stating in more detail what has been given in the three preceding Lessons.

Present, Past, and Future.

§ 218. As before observed, the Present tense in its simple form (called the *present indefinite*) has in Sanskrit most of the senses which it has in English (§ 186). The English Past tense has, according to the usage of classical authors at least, come to be expressed by any of the three tenses referring to a past action, and future time is generally denoted by the two Future forms in Sanskrit, and sometimes by the Potential mood (§ 198). But the several forms of the different tenses are not considered by Sanskrit writers ; if they are to be translated into Sanskrit, other forms have to be used for them.

§ 219. The *continuous* forms, called ' present continuous,' ' past continuous,' and ' future continuous,' may be generally translated into Sanskrit by merely putting the simple forms of the tenses ; as, ' he is studying his lesson' स पाठमधीते, and not अधीयानोऽस्ति ; for the progressive or continuous form

is a *true or strict present tense* (Bain's Grammar P. 186); 'the boys are now *playing*' बालका अधुना क्रीडन्ति; 'the sun was shining' रविरतपन् (not तपन् आसीत्); 'he will be *preparing* his lesson' स पाठमभ्यस्यते.

Obs. The present participle with आस् is used in those cases where a regular continuity of action is intended to be expressed, such as is stated in § 145. When these continuous forms occur in subordinate sentences, the locative absolute of the present participle may be conveniently used; as, 'while the minister *was speaking*, a messenger entered the assembly' भाषमाणेऽमात्ये कश्चिद्भूतः सर्भां प्राविशत्.

§ 220. The *emphatic* forms, which exist only for the Present and Past, may be translated by एव, नूनं, खलु, or some such word expressing *certainty*, with the simple forms; as, 'I *do consider* thee guilty' अहं त्वीमपराधिनं मन्ये खलु—एव, or नूनं त्वां...मन्ये; 'he *did tell* a lie' सोऽसत्यमभाषतैव or अभाषत खलु

Perfect and its Continuous Forms.

§ 221. The *Present Perfect* is more strictly expressed by the *Aorist*, or by the past participle of the root; as, 'what sin I *have committed* by day' यदङ्गा पापमकार्षम्; 'I *have done* my work' अहं मम कार्यं संपादितवान्; or sometimes by the *Imperfect*, and the *Perfect* also; as, 'he *has finished* his speech' स भाषणमवसितवान् or भाषणाद्व्यरंसीत् or व्यरमत् or विरराम.

§ 222. The *Past Perfect* or *Pluperfect* may in dependent sentences be translated by the locative absolute or gerund; as 'when he *had departed* I came back' तस्मिन्नपक्रान्तिऽहं प्रत्यागच्छम्; 'after I *had prepared* my lessons, I went to school' पाठानधीत्य शालामगच्छम्; or sometimes by the past participle alone; as, 'I

said to him who *had thus spoken* 'go now' इत्युक्तवन्तं ब्रज साधयेत्यहमन्नवम्; 'he cured him who *had been wounded*' क्षतमचिकित्सत.

§ 223. The *Future Perfect* may be expressed by the Potential of भू with the past part. of the verb; or better, by the passive or impersonal construction; as, he *will have gone* there by this time 'अनेन समयेन स तत्र गतो भवेत्, or तेन तत्र गंतव्यं.

§ 224. The *Perfect continuous* forms 'I have been doing,' 'I had been doing,' 'I shall have been doing,' may be translated by (a) the simple tense with words of time; as, तौ चिरान्निवसतः (H. 1. 2); (b) by present participles with the corresponding tenses of आस्, वस्, or स्था (§ 145); or (c) more idiomatically, by the genitive of the present participle, made to qualify the subject, with words expressive of time; as, 'I *have been doing* it for 3 days' इदं कुर्वतो मम दिनत्रयं जातं; 'how long *had he been staying* there?' तस्य तत्र स्थितस्य क्रियान् कालो व्यतीतः.

§ 225. The *prospective or intentional* forms, i. e. 'he is going or is about to do,' 'he was about to do' and 'he will be about to do,' may be expressed by the words काम or मनः joined to the Infinitive of the verbs (§ 181); as, कर्तुंकामोस्ति-बभूव-भविष्यति वा; and in subordinate sentences, they may be translated by the future participles also; as, 'when he *was about to go* I spoke to him thus' गमिष्यन्तं-गंतुकामं तमहमेवमवोचम्.

Will and Shall.

§ 226. *Shall* in the 1st person and *will* in the 2nd and 3rd persons expressing mere futurity, may be translated by the Simple Future or Potential; as, 'I *shall* do it' अहं तत्कुर्यां or करिष्यामि; 'he *will* go there' स तत्र गच्छेत् or गमिष्यति.

§ 227. *Will* in the 1st person showing 'intention or

resolution on the part of the agent' may be expressed by the Present tense of verbs meaning 'to wish', or more generally by the Simple Future with एव or similar words showing *certainly*; as, 'I *will* do it' अः तत्कर्तुमिच्छामि, or generally अहं तत्करिष्याम्येव; 'even if death be the result, I *will* do it', यद्यपि तन्मृत्युपर्यवसायि भवेत् तथ, अहं तत्करिष्याम्येव.

§ 228. *Shall* in the 2nd and 3rd persons, showing (1) *command* or *threat*, or *self-determination* on the part of the speaker, may be translated by the Potential mood, or by some word meaning 'to command', such as आज्ञापय, or by the Future of the causal of the verb, the subject of the causal being the speaker; as, 'the son *shall* obey his father' पुत्रः पितुराज्ञामनुष्येत्; 'thou *shall* go to the castle' i. e. 'I *command* thee to go' &c. दुर्गे गंतुं त्वामाज्ञापयामि; 'he *shall* do it' अहं तं तत्कारयिष्यामि, अहं तं गमयिष्यामि &c.; or sometimes by the use of the Potential passive participle with or without एव, अवश्यं &c.; as, 'thou *shalt* not kill him' त्वया स नैव हंतव्यः; 'thou *shalt* not move even a step from this place' त्वयास्मात्स्थानात्पदात्पदमपि न दातव्यं. (2) When *shall* shows *promise*, it may be translated by the Potential or Simple Future of the verb with a word expressing 'certainty'; as, 'he *shall* be my prime minister' स मम प्रधानसचिवो भवेत् (भविष्यति) इत्यहं निश्चयेन कथयामि, or तं प्रधानसचिवं करिष्याम्येव.

§ 229. *Shall* in *indirect* speeches, expressing futurity in all persons, may be expressed by the Simple Future or Potential; as, 'you say you *shall* do it' वयं तत्करिष्यामः (कुर्याम) इति यूयं भणथ. *Will* showing *determination* on the part of the agent and used in all persons, may be translated as in § 227; 'he says he *will* write' अहमवश्यं लेखिष्यामीति स वदति.

§ 230. *Will* and *Shall* occurring in interrogative sen-

tences in all persons except the 1st, and expressing *will* or *wish* on the part of the person interrogated, may be translated by the Potential or Imperative when referring to another's will, and by roots meaning 'wish' when referring to the will of the subject of the sentence; as 'shall I or he go?' गच्छेयं or गच्छानि किं, गच्छेत् (गच्छतु) किं; 'shall you go?' गच्छेत किं; or गंतुं शक्नुयात्, किं; 'will you or he go?' गंतुमिच्छथ or इच्छति किं; but when *will* interrogatively used merely refers to futurity, the Simple Future is used; as, 'will he go there?' तत्र गमिष्यति किं; 'will you come to my house' मम गृहमागमिष्यथ किं.

Should and Would.

§ 231. *Should* expressing contingent futurity, obligation or duty, is translated by the Potential mood (§ 198); or by the potential passive participle; when it shows some doubt or diffidence as, in 'I should think so', we may say इति मे वितर्कः or मतिः.

§ 232. *Would* showing contingency or *wish* is expressed by the Potential (§ 198); when it shows *habitual* action it may be translated by the Present tense alone; as, कालं नयति 'would pass his time'; पातुं न प्रथमं व्यवस्यति जलं (S'. 4) 'she would not drink water first'; 'would that he were present' यदि सोऽत्र सन्निहितः स्यात् तर्हि अहो शोभनं भवेत्.

(a) In interrogative sentences, *would* and *should* are translated much in the same way as 'will' and 'shall'; as, 'should I or he go out?' बहिर्गच्छेयं—गच्छानि किं (गच्छेत् or गच्छतु); 'would you do this?' यूयमेतत्करिष्यथ किं or कर्तुमिच्छथ किं, according to the sense.

May (might) and Can (could).

§ 233. *May* in its senses of 'possibility', 'permis-

sion, 'purpose' is expressed by the Potential; as, अक्षदीन्येयमिति प्रत्यहमत्रायामि 'I come here every day that I *may* play at dice'; but when it expresses a *wish*, it is translated by the Potential, the Imperative, or Benedictive.

§ 234. *Can (could)* always shows *power*, and not *permission*, and is expressed in Sanskrit by words meaning 'to be able' with the Infinitive of the main verb; as, 'I *can* do it' तत्कर्तुं शक्नोमि, समर्थः, पारयामि &c.

§ 235. *Might* is usually expressed by the Potential; as, 'it *might* be so' एवं स्यात्; or sometimes by using the potential passive participle; as, 'he *might* be my friend' कदाचिदनेन मम मित्रेण भवितव्यं.

(a) *Might* used with the Perfect tense may be expressed by the potential or past passive participle when it denotes '*possibility*'; as, 'he *might* have done it' तेनैतत्कृतं स्यात्—कर्तव्यं; so also 'I *could* have done it' मयैतत्कर्तुं शक्यमासीत् (किंतु न कृतं).

Must and Ought.

§ 236. *Must* in its senses of 'necessity', 'force from without', 'certainty or necessary inference' is always expressed by the potential passive participle; as 'you *must* go' त्वया गंतव्यं; 'he *must* obey me' अहं तेनानुरोद्धव्यः.

§ 237. *Ought* is expressed in the same way; as, 'you *ought* to learn it' त्वयेदं (अवश्यं) अध्येतव्यं, and sometimes by the Infinitive with अर्ह. Used with the Perfect tense, *must* and *ought* may be translated by the Potential with a past participle, or by the potential passive participle; as 'he *must* have come home' स गृहमागतो भवेत् or तेन गृहमागतव्यं; एवमनया

प्रष्टव्यं (M. 4) 'she ought to have asked you so'; 'you ought to have told me this' इदं त्वया मह्यं कथयितव्यं.

The Subjunctive Mood.

§ 238. There are three principal forms in which the Subjunctive mood occurs in English; the present, past, and pluperfect. When the Subjunctive mood is used in the Present in dependent clauses governed by verbs of 'command', 'advise' &c., is used after verbs of hoping, praying &c. and after *lest*, it should be translated in Sanskrit by the Potential mood or Imperative; as, 'I order that he *be* hanged' स शूलमारोप्येत or आरोप्यतां इत्यहमाज्ञापयामि; 'I hope I *come out* successful in this affair' अस्मिन्कार्ये विजयी भवेयमित्याशंसे, or अपि नाम विजयी भवेयं (§ 203); 'save her, *lest* her indisposition increase' परित्नायतामिनां भवान्। मा अस्या विकारो वर्धताम्.

§ 239. In conditional sentences where the Subjunctive is expressed by the Present tense in both the clauses, it may be translated according to § 206; as, 'if you *go* I *go*' यदि यूयं गच्छथ (गमिष्यथ or गच्छेत) तर्हि अहं गच्छामि (गमिष्यामि or गच्छेयं); if it *rain* we shall not be able to go out' यदि देवो वर्षेत् (वर्षति वर्षिष्यति वा) तर्हि वयं बहिर्गंतुं न शक्नुयाम (शक्स्यामः) &c.

§ 240. When the Subjunctive mood occurs in conditional sentences with the Past tense, the Potential mood is used in both the clauses; 'if he *were* here, he *would* accompany me' यद्यत्र स भवेत्तन्मया सहगच्छेत्. But when the past subjunctive implies a denial or falsity of the antecedent, the Potential cannot be used, but the Conditional (§ 216); as, 'if the book *were* in the library (as it is not), it should be given to you' यदि तत्पुस्तकं ग्रंथालयेऽभविष्यत्तर्हि तद्युष्मभ्यं अदास्यत्. Thus in translating the three sentences 'if the book *is* (as I know it is) in the library, you may take it', 'if it *be* (I am

uncertain) there, you may take it', and 'if it *were* (as I know it is not) you might take it', the Present or Potential may be used in the first two, and the Conditional in the last.

§ 241. The Pluperfect Conditional is always expressed by the Sanskrit Conditional (§ 216).

तदाकर्ण्य दमनकश्चितयामास । युद्धाय कृतनिश्चयोयं
दृश्यते दुरात्मा । तद्यदि कदाचित्तीक्ष्णशृंगाभ्यां स्वामिनं प्रह-
रिष्यति तन्महाननर्थः संपत्स्यते । (P. I.)

युवराज किं न जितं देवेन तारापीडेन यज्जेष्यसि । कानि
द्वीपांतराणि नात्मीकृतानि यान्यात्मीकरिष्यसि । कानि रत्नानि
नोपार्जितानि यान्युपार्जयिष्यसि । (K. 117)

तौ चेद्राजपुत्रौ निरुपद्रवाववर्धिष्येतामियतां कालेन तवेमां
वयोवस्थामस्प्रक्ष्येताम् । (D. K. II. 3)

तया देवतयास्मै स्वप्ने समादिष्टम् । उत्पत्स्यते तवैकः पुत्रो
जनिष्यते चैका दुहिता । स तु तस्याः पाणिग्राहकमनुजी-
विष्यति । (D. K. II. 6)

गामधास्यत्कथं नागो मृणालमृदुभिः फणैः ।

आ रसातलमूलाच्चमवालंविष्यथानचेत् ॥ (Ku. VI. 68)

राजन्प्रजासु ते कश्चिदपचारः प्रवर्तते ।

तमान्विष्य प्रशमयेः भवितासि ततः कृती ॥

(R. XV. 47)

अकरिष्यदसौ पापमतिनिष्करुणैव सा ।

नाभविष्यमहं तत्र यदि तत्परिपंथिनी ॥ (Mal. 9)

सिध्यन्ति कर्मसु महत्स्वपि यन्नियोज्याः
 संभावनागुणमवेहि तमीश्वराणाम् ।
 किं वाऽभविष्यदरुणस्तमसां विभेत्ता
 तं चेत्सहस्रकिरणो धुरि नाकरिष्यत् ॥ (S'. 7)

ADDITIONAL SENTENCES FOR EXERCISE.

भागुरायणः—कुमार न कदाचिदपि शकटदासीऽभान्यराक्षसस्याग्र-
 तोऽयं लेखो मया लिखित इति प्रतिपत्स्यते । अतोऽन्यद्विखितमानीयताम-
 स्य यतो वर्णसंवादे एवैतत्सर्वं विभावयिष्यति । (Mu. 5)

रात्रिर्गमिष्यति भविष्यति सुप्रभातं
 भास्वानुदेष्यति हसिष्यति चक्रवालम् ।
 इत्थं विचिंतयति क्रोधगते द्विरेफे
 हा हंत हंत नालिनीं गज उज्जहार ॥ (Su.)

परस्परेण स्पृहणीयशोभं न चेदिदं द्वंद्वमयोजयिष्यत् ।
 अस्मिन्द्वये रूपविधानयत्नः पत्युः प्रजानां विफलोऽभविष्यत् ॥
 (Ku. VII. 66)

यदा ते मोहकलिलं बुद्धिर्व्यतितरि-यति ।
 तदा गन्तासि निर्वेदं श्रौतव्यस्य श्रुतस्य च ॥
 श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
 समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ (Bg. II. 52-3)
 भयाद्रणानुपरतं मंस्यन्ते त्वां महारथाः ।
 येषां च त्वं बहुमतो भूत्वा यास्यासि लाघवम् ॥ (Bg. II. 35)
 मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
 अथ चेत्त्वमहंकारान्न श्रोष्यसि विनश्यसि ॥
 (Bg. XVIII. 58)

परिणेष्यति पार्वतीं यदा तपसा तत्प्रवर्णीकृतो हरः ।
उपलब्धसुखस्तदा स्मरं वपुषा स्वेन नियोजयिष्यति ॥ (Ku. IV.42)

Let all the subjects be informed that Chañdragupta himself will henceforth look to the affairs of the state.

You will get your desired object, if you only attempt to get it.

'All this,' said the sage, 'will happen (पद् with सं) in the Kali age yet to come, and men will commit various sins'.

If that boy had been brought up with care from his childhood, I am sure he would have now grown as old as this boy.

Friends will swarm round a man by hundreds in days of prosperity, but in adversity they will leave him.

If a king were not prompt in inflicting punishment on defaulters, the stronger would prey upon the weaker.

If you and Gopâla were here, you could hardly bear to see the dreadful sight.

A stag once proudly said to himself that if his legs had been similar to his horns, no animal on the earth would have been able to equal (तुल्य) him in beauty.

If Râma had not gone there just at the moment, the whole house would have been burnt down.

Had I not then remained quite in liff-erent, I should have incurred the displeasure of the king.

That he would now come back and joyfully spend his days with us, is next to impossible.

Had I but served my God with half the zeal I served my King, he would not have given me over naked to my enemies.

LESSON XXI.

Particles.

अंग, अथ, अधिकृत्य, अपि, अयि, अये, अहह, & अहो.

§ 242. There are several particles given under the head of 'Avyayas' in Pāṇini, Amarakośha, and in the *Ganaratnamahodadhī* of Vardhamāna. Some of them are very useful as short connecting words, and, as such, their meaning must be accurately understood. Some of the more common of such particles are considered in this and the next seven lessons.

§ 243. * अंग by itself is used as a vocative particle; as, तन्मन्ये कचिदं भृंगतरुणेनास्वादित मालती (G. M.) 'hence, Sir, I think the Mālātī flower was somewhere tasted by a young bee'; अंग कच्चित्कुशली तातः (K. 221); प्रभुरपि जनकानामंग भो याचकस्ते (Mv. 3); or as a particle showing respect or reverence; as, अंग विद्वन्माणवक्रमध्यापय (G. M.) 'learned Sir, teach Mānavaka.'

(a) It is sometimes used with किं, and means much the same as किमुत or किंपुनः 'how much more', 'how much less'; as, दृष्टेन कार्ये भवतीश्वराणां किमंग वाग्धस्तवता नरेण (P. I. 1) 'rich persons (even) have need of a blade of grass; much more of a man possessed of speech and hands.'

§ 244. † अथ is used in these senses :—(1) As a sign of

* अंग पूजासंबोधनयोः । (ग. म.)

† मंगलानंतरारंभप्रभृतास्त्र्यैष्वथा अथ । (अ.)

अथोथ स्यातां समुच्चये ।

मंगले संशयारंभाधिकारानंतरेषु च ।

अन्वादेशे प्रतिज्ञायां प्रभंसाकृत्ययोरापि ॥ (हे.)

auspiciousness ; अथातो ब्रह्मजिज्ञासा (S'. B.) ' henceforth the inquiry about Brahma ' ; (2) marking the beginning of a statement ; अथेदमारभ्यते द्वितीयं तंत्रं (P. II.) ' now (here) begins the second Tantra (book) ' ; (3) ' afterwards ' , ' then ' ; अथ प्रजानामधिपः प्रभाते वनाय धेनुं मुनोच्च (R. II. 1) ' afterwards the lord of men in the morning let loose the cow to go to the forest ' ; often used as a correlative of यदि or चेद् in this sense ; न चेन्मुनिकुमारोयमथ कोस्य व्यपदेशः (S'. 7) ; (4) asking a question ; अथ शक्तोसि भोक्तुं (G. M.) ; often with the interrogative word itself ; अथ सा किमाख्यस्य राज्ञेयः पत्नी (S'. 7) ; (5) ' and ' , ' also ' ; भीमोऽथार्जुनः (G. M.) ' Bhima and (as well as) Arjuna ' ; गणितमथ कलां कौशिकीं (Mk. 1) ' Mathematics as also the Kausiki art ' ; (6) ' if ' , ' supposing that ' , ' in case ' ; अथ कौतुकमावेदयामि (K. 144) ' if you have a curiosity, I shall relate (it) ' ; अथ मरणमवश्यमेव जन्तोः (Ve. 3) ' in case (but if) death is certain to befall man ' ; (7) ' totality ' , ' entirety ' ; अथ धर्मं व्याख्यास्यामः (G. M.) ' we shall explain the whole Duty (duty in its entirety) ' ; (8) ' doubt ' , ' uncertainty ' ; शब्दो नित्योऽथानित्य (G. M.)

Obs. Lexicons mention also अधिकारः ; ' अथ समासः ' ; but (1) and (2) and अधिकार are identical, in-as-much as they all mark the beginning of a statement ; so also अन्वादेश (re-employment of the same word in a subsequent part of the sentence) and प्रतिज्ञा (affirmation, proposition) .

§ 245. अथ joined with किं means ' what else ' , ' yes ' , ' exactly so ' ; as, शकारः-चेद प्रवहणमागतं । चेदः-अथ किं (Mk. 8) ' S'akara—has the carriage arrived ? Servant—yes, (exactly) . '

(a) अथ वा is used like the disjunctive ' or ' in English ; but more generally it is used to correct or modify a former statement in the sense of ' or why ' , ' or rather ' ; as, दीर्यं किं न सहस्रधाहमथ वा रामेन किं दुष्करं (U. 6) ' why am I not shattered to thousands of pieces ?—or why (I should not say so) what is impossible to be done by Rāma ? '

§ 246. The gerundive participle अधिकृत्य is used in the sense of 'regarding', 'with respect to', 'referring to,' and governs the Accusative; as, अथ कतमं पुनर्ऋतुमाधिकृत्य गास्यामि (S'. 1) 'but referring to which season shall I sing?'. उद्दिश्य is used in the same way in the sense of 'with reference to', 'towards'; as, स्वर्पुरमुद्दिश्य प्रतस्थे (H. 4) 'he set out towards his town'; किमुद्दिश्यामी ऋषयो मत्संक्राशं प्रेषिताः स्युः (S'. 5) 'with what object (with reference to what) may these sages have been sent to me?'

§ 247. * अपि has the following senses :—(1) 'Though', 'even if'; पातितोपि कराघातैः (Bh. II. 85) 'though made to fall down by the strokes of the hand'; (2) 'even'; इयमाधिक-मनोज्ञा वल्कलेनापि तन्त्री (S'. 1) 'this slender-bodied girl appears more charming even by means of the bark-garment'; (3) 'also', 'also', 'on one's part'; राजापि मुनिवाक्यमंगीकृत्या-तिष्ठत् (D. K. I. 1) 'the king, on his part, (and the king also) accepted the words of the sage and remained (quiet)'; विष्णुश्म-णापि राजपुत्राः पाठिताः (P.I.) 'Vishnus'arman, on his part, taught the Princes'; अपि सिंच अपि स्तुहि (S. K.) 'sprinkle and pray'; अस्ति मे सोदरस्नेहोप्येतेषु (S'. 1) 'I have also a sisterly affection for them'; (4) In asking questions, in which case it is used first; अपि तपो वर्धते (S'. 1) 'is your penance prospering?'; अन्ये-वत्तपोवनं (U. 2) 'can (may) this be the penance-forest?'; (5) 'Doubt' or 'uncertainty'; अपि चोरो भवेत् (G. M.) 'may he be a thief?' (I am not certain about it); (6) 'Hope', 'expectation'; अपि जीवेत्स ब्राह्मणशिशुः (U. 2) 'I hope the Brāhmana boy will come to life'.

Obs. In the last sense अपि is generally joined with नाम; तद्-

* गृहासमुच्चयप्रभञ्जकासंभावनास्वापि (अ.)

अपि संभावनाप्रभञ्जकागृहासमुच्चये ।

तथायुक्तपदार्थेषु कामचाराक्रियासु च ॥ (वि.)

पि नाम रामभद्रः पुनरपीदं वनमलंकुर्यात् (U. 2) ' then I expect that Rāma will again grace this forest (with his presence)'.

Note. Other senses are also mentioned ; as गृहा 'censure' ; धिग्देवदत्तमपि स्तुत्यावृषलं (S. K.) ' lie upon Devadatta, he will even praise to a S'ūdra ' (so culpable is he) ; पदार्थ ' the sense of a word understood' ; सार्षपोपि स्यात् (S. K.) ' even a drop of clarified butter' ; and कामचारक्रिया or अन्ववसर्ग ' permission to do as one likes' ; अपि स्तुहि ' you may pray, (if you like)' ; so अपि स्तुह्यपि सेधास्मास्तथ्यमुक्तं नराशन (Bk. VIII. 92).

(a) After words expressing *number* अपि has the sense of 'totality' ; as, सर्वैरपि राज्ञां प्रयोजनं (P. I. 1) ' kings have need of all (not excluding even one)' ; so चतुर्णामपि वर्णानाम्.

(b) Joined to interrogative pronouns and their derivatives, it has the sense of 'any', and sometimes that of 'indescribable', see § 135.

(c) यद्यपि-तथापि are correlatives, and mean ' though-yet still or nevertheless '.

§ 248. *अयि is used (1) as a gentle address in the sense of ' friend, ; prythee' ; as, अयि विवेकविभ्रांतमभिहितं (M. 1) ' friend, you have said something void of judgment' ; अयि मातर्देवयजनसंभवे देवि सीते (U. 4) ' O darling Sitâ, born from the sacrifice to the gods' ; (2) In asking a gentle question ; अयि जीवितनाथ जीवासि (Ku. IV. 3) ' lord of my life, art thou alive?',

§ 249. अये is principally used to express (1) 'surprise', 'wonder' ; अये भगवत्यरुंधती (U. 5) ' Oh ! it is the revered Arundhati' ; so अये मय्येव भुक्नुदीधरः संवृत्तः (U. 5) ; (2) 'grief'. 'dejection', 'fear' ; अये देवपादपद्मोपजीविनोवस्थेयम् (Mu. 2) ' alas ! this is the state of a servant of the lotus-like feet of His Majesty'.

* अयि प्रभानुनययौस्तथा संबोधनेपि च (मे.)

§ 250. * अहह is used to denote (1) joy, astonishment, or amazement, and (2) grief or excessive torment ; अहह महतां निःसीमानश्चरित्रविभूतयः (Bh. II. 35) ' Oh, the greatness of the life of the great is indeed infinite ! ' ; अहह वारुणो वज्रनिर्घातः (U. 2) ' Oh ! it is a terrible thunder-stroke ' ; अहह कष्टमपंडितता विधेः (Bh. III. 110) ' Oh, the folly of the creator ! '.

§ 251. † अहो (1) is a vocative particle ; as, अहो राजानः ' O kings ' ; (2) it is very generally used with adjectives and nouns in the sense of ' Oh ', ' O how ' expressive of joy, grief, or sorrow ; as, अहो मधुरमासां कन्यकानां दर्शनं (S'. 1) ' O how pleasing is the sight of these girls ! ' ; अहो सर्वास्ववस्थास्वनवद्यतारूपस्य (M. 2) ' Oh ! the faultlessness of beauty in all states ! ' (how faultless is beauty &c.) ; अहो विपाकः (U. 4) ' Oh this change of state ! ' ; अहो उन्मीलंति वेदनाः (U. 4) ; (3) it sometimes denotes surprise as caused by meeting with some person or thing unexpectedly ; as, अहो बकुलावलिका (M. 1) ' Oh, it is Bakulâvalikâ ! '.

अहो. सर्वास्ववस्थासु चारुता शोभां पुष्यति । (M. 2)

सर्वः कांतमात्मीयं पश्यति । अहं तु तामेवाश्रमललामभूतां शकुंतलामधिकृत्य ब्रवीमि । (S'. 2)

अहो दीप्तिमतोऽपि विश्वसनीयतास्य वपुषः । अथवोपपन्नमेतदस्मिन्नृषिकल्पे राजनि । (S'. 2)

अपि ज्ञायते कतमेन दिग्भागेन गतः स जाल्म इति । (V. 1)

अयि जात कथयितव्यं कथय । (U. 4)

* अहहेत्यद्भुते खेदे परिक्लेशप्रकर्षयोः (मे.)

† अहो धिगर्थे शोके च करुणार्थविषादयोः ।

संबोधने प्रज्ञप्तायां विस्मये पादपूरणे ॥ (मे.)

कथमीदृशेन सह वत्सस्य चंद्रकेतोर्द्विद्वसंप्रहारमनुजानीयाम् ।
अथ वा इक्ष्वाकुगृहवृद्धा वयम् । प्रत्युपस्थिते च का गतिः ।
(U. 5)

अतिप्रबलपिपासावसन्नानि गंतुमल्पमपि मे नालमंगका-
नि । अलमप्रभुरस्म्यात्मनः । सीदति मे हृदयम् । अंधकारता-
मुपयाति चक्षुः । अपि नाम खलो विधिरनिच्छतोऽपि मे मरण-
मद्यैवोपपादयेत् । (K. 36)

अहो प्रभावो महात्मनाम् । अत्र शाश्वतं विरोधमपहायोप-
शान्तांतरात्मानस्तिर्यचोऽपि तपोवनवसतिस्तुखमनुभवन्ति ।
(K. 45)

अपि नाम तयोः कल्याणिनोर्भूरिवसुदेवरातापत्ययोर्मालती-
माधवयोरभिमतः पाणिग्रहः स्यात् । (Māl. 1)

अहो मे मूर्खतायाः प्रकारः । अहो यत्किंचनकारिताया-
मादरः । अहो निरर्थकव्यापारेष्वभिनिवेशः । अहो बालिश-
चरितेष्व्वासक्तिः । (K. 120)

चा०—भद्रं उपवर्णयेदानीं कुसुमपुरवृत्तांतम् । अपि वृ-
षलमनुरक्ताः प्रकृतयः । चरः—अथ किम् । आर्येण तेषु तेषु
विरागकारणेषु परिहृतेषु देवे चंद्रगुप्ते दृढमनुरक्ताः प्रकृतयः ।
(Mu. 1)

अये अश्वमेध इति विश्वविजयिनां क्षत्रियाणामूर्जस्वलः सर्व-
क्षत्रियपरिभावी महानुत्कर्षनिकषः । (U. 4)

ताः स्वचारित्र्यमुद्दिश्य प्रत्याययतु मैथिली ।

ततः पुत्रवतीमेनां प्रतिपत्स्ये त्वदाज्ञया ॥ (R. XV. 73)

ADDITIONAL SENTENCES FOR EXERCISE.

भगवति मदीयेषु लेखेषु तत्रभवते त्वामुद्दिश्य सभाजनाक्षराणि पाठयिष्यामि । (M. ५)

हा कथं सीतल्लेख्या ईदृशं जनापवादं देवस्य कथयिष्यामि । अथ वा नियोगः खल्वीदृशो मंदभाग्यस्य । (U. 1)

चाणक्यः—अपि प्रचीयन्ते संव्यवहाराणां लाभा वः । चं.—आर्थं अर्थं किम् । (Mu. 1)

अथ धर्मानुरोधादितरपक्षावलंबनद्वारेण मृत्युमंगीकरोमि एवमपि प्रथमं तावत्स्वयमागतस्य तत्रभवतः कर्पिजलस्य प्रणयप्रसरभंगः । पुनरपरं यदि तस्य जनस्य मत्कृतादाशाभंगात्प्राणवित्तिरुपजायते तदपि मुनिजनवधजनितं महदेनो भवेत् । (K. 160)

चाणक्यः—अगृहीते राक्षसे किमुत्थातं नंदवंशस्य किं वा स्थैर्यमुत्पादितं चंद्रगमलक्ष्म्याः । अहो राक्षसस्य नंदवंशे निरतिशयो भक्तिगुणः । राक्षसमश्विदपि जीवति नंदान्वयावयवे वृषलस्य साचिव्यं ग्राहयितुं न शक्यते । (Mu. 1)

यदि यथा वदति क्षितिपस्तथा त्वमसि किं पितुरुत्कुलथा त्वया ।
अथ तु वेत्सि शुचित्रतमात्मनः पतिकुले तव दास्यमापि क्षमम् ॥
(S'. 5)

अप्यग्रणीर्मंत्रकृतामृषीणां कुशाग्रबुद्धे कुशली गुरुस्ते । (R. V. 4)

विललाप स बाष्पगद्गदं सहजामप्यपहाय धीरताम् ।

अभितप्तमयोपि मार्दवं भजते कैव कथा शरीरिषु ॥

(R. VIII. 43)

अपि क्रियार्थं सुलभं समित्कुशं जलान्यपि स्नानविधिक्षमाणि ते ।

अपि स्वशक्त्या तपसि प्रवर्तसे शरीरमाद्यं खलु धर्मसाधनं ॥

(Ku. V. 33)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ (Bg. II. 26)

सरसिजमनुविद्धं शैवलेनापि रम्यं

मलिनमपि हिमांशोर्लक्ष्म लक्ष्मीं तनोति ।

इयमधिकमनोज्ञा वल्कलेनापि तन्वी (S'. 1)

Even a fool should not be disrespected ; much less a learned man.

But suppose you take me there perforce, my mind will still be directed to my beloved, the sole object of my love.

Master—Have you done the work I told you to do ? Servant—Yes ; it is long since I did it.

This king deserves praise for protecting his subjects well ; or why, it is the very duty of kings to do so.

The boy, about whom I am speaking, is very sharp.

He who gets angry for a definite cause is appeased as soon as that cause is removed.

At this the God Vishnu went to the house of Garuḍa. He, in his turn, came out hastily to receive his worthy master.

Is it likely that my desires will be fulfilled ?

How pitiable is the condition of these distressed persons !

It will make even a heart of stone relent.

Oh the serene beauty of this lovely garden !

How full of obstacles is the accomplishment of one's desired object ?

Alas ! I have spent away my whole time in gambling, and whom have I to blame but myself ?

Oh ! it is my own ring ; I have been searching for it these eight days. Where did you find it ?

I am tired of walking ; prythee, let us now go home.

I hope you remember the man regarding whom I spoke to you a month back.

LESSON XXII.

आ, आं, आः, इति, इव, उत, एव, एवं, ओम्.

§ 252. * आ, besides its meanings of 'till' and 'from' (see § 84), has the sense of 'a little', 'somewhat', and is equivalent to the English *ish* in 'blackish' &c. It is prefixed to adjectives; as, आपिंगल 'a little tawny'; आमत्तानां कोकिलानां कूजितैः (M. 3) 'with the warblings of cuckoos somewhat drunk with passion'.

The use of आ with verbs is well-known.

(a) † आ is sometimes used in recollecting past events; as, आ एवं तिल तदासीत् (U. 6) 'ah! such indeed was then the case'; and sometimes, merely as an expletive; as, आ एवं मन्यसे (G. M.)

§ 253. ‡ आं is used in recollecting a past occurrence, and is sometimes used as an enclitic particle, showing determination; as, किं नाम दंडकेयं—(सर्वतो विलोक्य)—आं (U. 2) 'is this surely the Dandakā forest?' (looking all around) 'Oh yes,' (I now recollect); आं चिरस्य प्रतिबुद्धोऽस्मि (G. M.) 'indeed, I have awakened after a long time.'

(a) Occasionally it is used in giving answers in the sense of 'yes'; as, आं देव्याः पार्श्वगतोऽसौ जनाश्रिते दृष्टः (M. 1) 'yes, that person standing near the queen, was seen in a picture.'

* आडीषदर्थेऽभिव्याप्तौ सीमार्थे धातुयोगजे ।

† आ प्रगृह्यः स्मृतौ वाक्ये । (अ.)

‡ आं स्मृतौ चावधारणे । (वि.)

§ 254. * अः is used to denote 'pain' or 'singer'; as, आः शीतं (G. M.) 'oh, how chill it is!'; आः कथमद्यापि राक्षस-त्रासः (U. 1) 'ah! is there still disturbance from demons?'. .

§ 255. The particle इति is most generally used to report the very words spoken or supposed to be spoken by some one as expressed by the *direct construction* in English. It takes the place of the quotation marks, or 'that' occurring in *oblique narrations*, and is used at the end of the words of a speaker which are quoted; as, आज्ञप्तोस्मि राजदयालकेन । स्थावरकं प्रवहणं गृहीत्वा जीर्णोद्यानमागच्छेति (Mk. 6) 'I have been orderd by the king's brother-in-law—Sthāvaraka, come with the carriage to the old garden'; तयोर्मुनिकुमारकयोरन्यतरः कथयति अक्षमालामुपयाचि-नुमागतोस्मीति (K. 151) 'one of the two young sages says, 'I have come to ask for the rosary of beads', or 'says that he has come to ask' &c.

Obs. In translating *oblique constructions* into Sanskrit, the words as they would stand in the *direct construction* are translated with इति at the end of the words quoted; 'Rāma said to me that he would give me money whenever I wanted it' रामो मामुवाच । यदा यदा धनेन तव प्रयोजनं स्यात् तदा तदाहं तत्तुभ्यं दद्यामिति, or दद्यामिति रामो मामुवाच.

(a) The particle इति, being in this sense used to indicate an assertion, requires that all the conditions of a distinct assertion or proposition should be fulfilled, i. e. there must be at least a *subject* and a *verb* in the sentence quoted; as, क्रमादसुं नारद इत्यबोधि सः (S'ū. I. 3) 'he by degrees recognized him to be Nārada'; अवैमि दैनानमघोति (R. XIV. 40) 'I know her to be innocent (guiltless)'. Here it would be wrong to say क्रमादसुं नारदमित्यबोधि सः, or एनामनघामित्यवैमि. If इति be not used, the accusative may be used.

§ 253. Besides this general sense, इति* has the following senses :—(1) ' Cause ', as expressed in English by ' because ', ' since ', ' on the ground that ' ; वैदेशिकोस्मीति पृच्छामि कः पुनरसौ जामाता (U. 1) ' I ask you *because* I am a stranger, who is this son-in-law ' ; लब्ध्वास्पदोस्मीति विवादभीरो : (M. 1) ' of him who is afraid of (shrinks from) a *contest on the ground* that he has secured a footing ' ; (2) ' purpose ' or ' motive ' ; शरीरस्य मा विनाशो भूदिति मयेदमुत्क्षिप्य समानीतं (K. 320) ' I brought the body up that it should not be destroyed ' (lest it be destroyed) ; (3) ' thus ', to mark the conclusion ; इति तृतीयोक्तः ' thus (ends) the third act ' ; पृथिव्यापस्तेजो वायुराकाशं कालो दिग्मात्मा मन इति द्रव्याणि ' earth, water.....these are the *dravyas* ' ; (4) ' so ', ' in this manner ', ' of this description ' ; इत्युक्तवन्तं परिभ्य दोभ्यौ (Ki. II. 80) ' having clasped in his arms him who had said so ' ; गौरम्बो हस्तिरिति जातिः ' jāti ' (kind) is of this nature or description, as, a cow, a horse, an elephant ' ; (5) ' as follows ', ' to the following effect ', in denoting what is related afterwards ; रामाभिधानो हरिरित्युवाच (R. XIII. 1) ' Hari, by name (in the form of) Rāma, said as follows ' ; (6) ' in the capacity of ', ' as regards ', ' as for ', to show a capacity in which a thing is considered ; as, पितेति स पूज्यः, अध्यापक इति निन्द्यः ' as a father, he must be respected, as a teacher, censured ' ; शीघ्रमिति सुकरं निभृतमिति चिन्तनीयं भवेत् (S'. 3) ' as for (doing it) quickly, it is easy ; as for (doing it) secretly, it is a question (must be thought of) ' ; (7) ' an opinion accepted ' ; इत्यापिशलिः (G. M.) ' such is the *opinion* of A'pis'ali ' ; (8) ' an illustration ' ; इंदुरिंदुरिव श्रीमानित्यादौ तदनन्वयः (Chandraśloka).

* इति स्वरूपे सान्निध्ये विवक्षानियमे मते ।

हेतौ प्रकारप्रत्यक्षप्रकाशोप्यवधारणे ॥

एवमर्थे समानौ स्यात् । (हे.)

Obs. The senses स्वरूप and प्रकार are allied to each other ; while प्रत्यक्ष, प्रकाश and अवधारण are very rare.

(a) इति is joined to किं to form a strong question, ' why indeed ' ; ' why to be sure ' ; किमित्यपास्याभरणानि यौवने धृतं त्वया वार्धक्यशोभि वल्कलं (Ku. V. 44) ' why indeed have you cast off ornaments, and put on, in your youth, a bark garment befitting (only,) old age ? '

§ 257. * इव is generally used to show comparison, and is put after the standard of comparison ; as, वैनतेय इव विनतानंदजननः (K. 5) ' he was like Vainateya who gave delight to Vinatá ' (or ' those who submitted to him ') ; so संसारः अर्णव इव ' the ocean-like worldly existence.'

Obs. The words connected by इव must be in the same case ; महीमिव जलभृतदेहां कन्यकां ददर्श (K. 131) ' he saw a girl who was like the earth, whose surface is filled with water ' ; ' who supported her body by means of water ' ; दिवसेनेव मित्रानुवर्तिना विलासि जनेनाधिष्ठिता (K. 51) ' inhabited by amorous people who followed their friend like day following the sun.'

(a) Its other senses are :—(1) ' a little ', ' somewhat ' ; कडार इवायं (G. M.) ' he is somewhat tawny ' ; (2) ' as if ' ; ' as it were, ' ; मृगानुसारिणं पिनाकिनमिव पश्यामि (S. 1) ' I, as it were, see (before me) Pinâkin following a deer ' ; यो जहासेव वासुदेवं (K. 5) ' who, as if, laughed at (ridiculed) Vâsudeva.'

(b) इव is added to interrogative pronouns and their derivatives, in the sense of ' possibly ', ' I should like to know ', ' indeed ' ; as, विना सीतादेव्या किमिव हि न दुःखं रघुपतेः (U. 6) ' what possibly (I should like to know) will not be distressful to the lord of the Raghus separated from the queen Sîtâ ' ; परायन्तः प्रीतिः कथमिव रसं वेत्तु पुरुषः (Mu. 3) ' how possibly should a dependent person know the taste of happiness ? '.

* ईषदर्थोपमोत्प्रेक्षावाक्यभूषणयोरिव । (G. M.)

§ 253. 'उत' is generally used in the sense of 'or', to express different alternatives, and is, in this sense, usually the correlative of किं ('whether'), the place of उत being also taken by आहो, उताहो, आहोस्विन्; as, न जाने किमिदं वल्कलानां सदृशमुताहो जटानां समुच्चितं किं तपसोनुरूपमाहोस्विद्धर्मोपदेशांगमिदं (K. 151) 'I know not whether this is worthy of your bark garments, or suitable to your matted hair; whether it befits your penance, or forms part of your religious instructions.'

(a) उत, when repeated, has the sense of 'either—or'; as, एकमेव वरं पुंसामुत राज्यमुताश्रमः (G. M.) 'one thing only is preferred by men, either a kingdom (sovereignty) or a hermitage.'

§ 259. Used by itself उत has these senses:—(1) 'doubt', 'uncertainty', 'guess'; स्थाणुरयमुत पुरुषः (G. M.) 'may it be a post or a human being'; (2) in asking a question; उत रंडः पतिस्यति (ibid.) 'will the stick fall?'

Obs. The sense अत्यर्थ is very rare.

§ 260. एव is most frequently used to strengthen and emphasize the idea expressed by a word. In this sense it may be variously rendered by 'just', 'same', 'very', 'only', 'alone', 'already', 'the very moment', 'scarcely'; as, एवमेव 'exactly so', 'just so'; अर्थोष्मणा विरहितः पुरुषः स एव (Bh. II. 49) 'that very man (the same man) devoid of the warmth of wealth'; सा तथ्यमेवाभिहिता भवेन (Ku. III. 63) 'she was told by S'iva only the truth' (nothing but the truth); नाम्नैव निर्भिन्नारातिहृदयः (K. 5) 'who broke through the hearts of his enemies only by his name'; उपस्थितेयं नाम्नि कीर्तित एव यत् (R. I. 87) 'since she is here the moment her name was uttered' (immediately on mentioning her name); भवितव्यमेव तेन (U. 4) 'it will take place.'

§ 261. * एवं is most frequently used in the sense of 'so', 'thus', 'in this manner', either with reference to what precedes or follows, or in giving directions to do a certain thing; as, एवमुक्तः कपिञ्जलः प्रत्यवासीन् (K. 151) 'Kapinjala, thus addressed (by me), replied'.

(a) It is also used to show 'assent' (yes, indeed); as, एवमेतत् (U. 1) 'quite so', 'yes, you are right'; एवं कुर्मः 'yes, we shall do so'.

Obs. एवं is rarely used to show 'likeness' or 'determination.'

§ 262. † ओम् is not a particle of frequent occurrence. It is generally used to mark an auspicious beginning; as, ओं अग्निमीडे पुरोहितं; or to mark the conclusion of a sacred ritual or prayer, in the sense of 'amen'; ब्रह्म भूः भुवः स्वरोम्.

(a) It occurs in classical literature in the sense of 'yes', 'very well', signifying 'assent' or 'approbation'; as, ओमित्युच्यताममात्यः (Māl. 6) 'let the minister be told, 'I shall do so (very well)'; द्वितीयश्चेदिति ब्रूमः (S. D. 1).

भर्तृदारिके आर्यायाः पण्डितकौशिक्या इव स्वरसंयोगः
श्रूयते । (M. 5)

उत्खातिनी भूमिरिति मया रश्मिसंयमनाद्रथस्य मंदीकृतो
वेगः । (S'. 1)

प्रथममिति प्रेक्ष्य दुहितृजनस्यैकोऽपराधो भगवता मर्षयि-
तव्यः । (S'. 4)

* एवं प्रकारोपमयोरेगीकारेऽवधारणे । (वि.)

† ओमित्यनुमतौ प्रोक्तं प्रणवे चाप्सुपक्रमे । (वि.)

अतिभूमिं गतेन रणरणकेनार्यपुत्रशून्यमिवात्मानं पश्यामि ।
(U. 1)

सखे करदृक् किमित्ययमुदकार्थी स्वामी पानीयमपीत्वा
सचकितो मंदं मंदमवतिष्ठते । (H. 2)

सखे पुंडरीक सुविदितमेतन्मम । केवलमिदमेव पृच्छामि
यदेतदारब्धं भवता किमिदं गुरुभिरुपदिष्टमुत धर्मशास्त्रेषु पठि-
तमुत मोक्षप्राप्तियुक्तिरियमाहोस्विदन्यो नियमप्रकारः । (K. 155)

सीता—एते चत्वारो भ्रातरो विवाहदीक्षिता यूयम् । अहो
जाने तस्मिन्नेव प्रदेशे तस्मिन्नेव काले वर्ते इति ।

रामः—एवम् ।

पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् ।
संतः परीक्ष्यान्यतरद्भजंते मूढः परप्रत्ययनेयबुद्धिः । (M. 1)

यदभावि न तद्भावि भावि चेन्न तदन्यथा ।

इति चिंताविषमोऽयमगदः किं न पीयते ॥ (H. 1)

प्रकृत्यैव प्रिया सीता रामस्यासीन्महात्मनः ।

प्रियभावः स तु तया स्वगुणैरेव वर्धितः ॥

तथैव रामः सीतायाः प्राणेभ्योपि प्रियोऽभवत् ।

हृदयं त्वेव जानाति प्रीतियोगं परस्परम् ॥ (U. 6)

ययातेरिव शर्मिष्ठा भर्तुर्बहुमता भव ।

पुत्रं त्वमपि सम्राजं सेव पूरुमवाप्नुहि ॥ (S'. 4)

लिंपतीव तमोंगानि वर्षतीवांजनं नभः ।

असत्पुरुषसेवेव दृष्टिर्विफलतां गता ॥ (Mk. 5)

ADDITIONAL SENTENCES FOR EXERCISE.

किमिव दुष्करमकरुणानां यतः सोऽयत्नेनैव पादपङ्क्तिरुह्यैकैकशः
फलानीव तस्य वनस्पतेः शाखासंधिभ्यः कोटरांतरेभ्यः शुक्रशावकानम-
हीदपगतासंश्च कृत्वा क्षितावपातयत् । (K. 33)

स मद्बचनानंतरमेव न वेद्मि किमसह्यवृत्तेर्मदनज्वरस्य वेगादुत सद्यो-
विपाकस्यात्मनो दुष्कृतस्य गौरवाशहोस्विन्मद्बचस एव सामर्थ्यासाच्छिन्न-
मूलस्तरुएव क्षितावपातत् । (K. 312)

पात्रविशेषन्यस्तं गुणांतरं ब्रजति शिल्पमाधातुः ।

जलमिव समुद्रशुक्तौ मुक्ताफलतां पयोऽस्य ॥ (M. 1)

सर्वोपमाद्रव्यसमुच्चयेन यथाप्रदेशं विनिवेशितेन ।

सा निर्मिता विश्वसृजा प्रयत्नादेकस्थसौंदर्यविरूक्षयेव ॥

(Ku. I. 49)

का कथा बाणसंधाने ज्याशब्देनैव दूरतः ।

हुंकारेणैव धनुषः स हि विघ्नानपोहति ॥ (S'. 3)

गत एव न ते निवर्तते स सखा रीप इवानिलाहतः ।

अहमस्य दशैव पश्य मामविषह्यव्यसनेन धूमिताम् ॥

(Ku. IV. 30)

स्वशरीरशरीरिणावपि श्रुतसंयोगविपर्ययो यदा ।

विरहः किमिवानुतापयद्ब्रह्म बाह्यैर्विषयैर्विपश्चितम् ॥ (R. VIII. 89)

प्रयांतीव प्राणाः सुतनु हरयं ध्वंसत इव

ज्वलंतीवांगानि प्रसरति समंतादिव तमः । (Mal. 9)

किमात्मनिर्वादकथामुपेक्षे जायामदोषामुत संत्यजामि ।

इत्येकपक्षाश्रयविक्ष्वत्वाशसीत्स शोलाचलचित्तवृत्तिः ॥

(R. XIV. 34)

A wicked person is not to be trusted because he speaks
sweet words.

He has been staying here for the last two months that he might be acquainted with the learned men of the city.

He, hastily coming up to me, as if enraged, said that I had greatly offended him.

That misfortunes never come single is a wise saying often realized by men in this world.

When the enemies fell upon us like so many hail-stones, we did not know what to do.

Not being fed with food for a long time, he became, as it were, ready to die.

The whole world considers me to be powerless because I do not harm any body.

Immediately on hearing my words, the rash man, with only one attendant, became ready to run the risk.

I do not know what to do next ; whether I should stay in this town, or leave it.

He remained thinking whether the person standing before him was his enemy, or some spy disguised as an ascetic, or actually some beggar needing protection.

LESSON XXIII.

कच्चित्, क-क, कामं, किं, (किमु, किमुत, किंपुनः),
किल, केवलं & खलु.

§ 263. * कच्चित् implies some hope expressed by the speaker, and has the sense of 'I hope that' &c. It is interrogative in form, in which the expected answer is 'yes' or 'no' according

* कच्चित् कामप्रवेदने । (अ.)

to the form of the question ; as, शिवानि वस्तीर्थजलानि कचिन् (R. V. 8) 'are your holy waters undisturbed ?' (I hope they are &c.) ; कचिन्न वाय्वादिरुपप्लव आश्रमपादपानां (ibid. 6) ' I hope no accident, such as a hurricane, befalls the trees in the hermitage ' (no, it does not).

§ 264. * क means ' where ' ; and when it is repeated with two or more assertions, it denotes *great difference*, or *excessive incongruity* or *unfitness* ; as, क सूर्यप्रभवो वंशः क चाल्पविषया मतिः (R. I. 2) ' where the race born from the Sun, and where (my) intellect of a limited scope ' (there is a very great *distance* between the two, the intellect being quite unable to describe the race) ; तपःक वत्से क च तावकं वपुः (Ku. V. 4) ' what a great *incongruity* is there between penance and thy body ' (thy delicate body is unfitted to practise penance).

§ 265. † काम means ' at will ' , ' to one's satisfaction ' ; but its most general use in classical literature is in the sense of ' *granted that* ' , ' *admitting* ' , ' *supposing for a moment* ' , being usually followed by तु or तथापि or a similar word as its correlative ; as, कामं न तिष्ठति मदाननसंमुखी सा भूयिष्ठमन्यविषया न तु दृष्टिरस्याः (S. 1) ' *granted (admitting) that she does not stand facing me, still her glance is, for the most part, not directed to anything else* ' .

§ 266. ‡ किं is mostly used in asking questions in the sense of ' *why* ' , ' *wherefore* ' ; as, तत्रैव किं न चपले प्रलयं गतासि (Mu. 2) ' *wherefore, O fickle goddess, wert thou not destroyed at that very place?* ' ; sometimes it enters into compounds in the

* द्वौ कश्चिदौ महदंतरं सूचयतः (Mallinātha on R. I. 2)

† कामं प्रकामेनुमतावसूयानुगमेपि च । (वि.)

‡ किं पृच्छायां जुगुप्सने । (अ.)

sense of 'bad'; as, स किंसखा साधु न शास्ति योधिपं (Ki. I. 5) 'is he a friend (i. e. he is a bad friend), who does not properly advise his lord?'

§ 267. कि when followed by वा, उत, आहो &c. (or) has the sense of 'whether'; as, ज्ञायतां किमेतदारण्यकं ग्राम्यं वेति (P. I. 1) 'let it be ascertained whether this (animal) is wild or domesticated'. For the use of कि with उत &c. see § 258.

(a) कि * is usually joined to उ, उत, or पुनः in the sense of 'how much more', 'how much less', 'much more', 'much less'; as, एकैकमप्यनर्थाय किमु तत्र चतुष्टयं (H. 1) 'even one of these taken singly will cause ruin, how much more, all the four'; चाणक्येनाहूतस्य निर्दोषस्यापि शंका जायते किमुत सदोषस्य (Mu. 1) 'suspicion (fear) is aroused in even an innocent person (when) summoned by Chânakya, much more then, in a guilty person'; मयि नृत्तुनापि प्रभुः प्रहर्तुं किमुतान्यहिंसाः (R. II. 62) 'even the Destroyer is not able to strike (hurt) me, much less other wild animals'; स्वयं रोपितेषु तरुषु उत्पद्यते स्नेहः किंपुनरंगसंभवेष्वापत्येषु (K. 291) 'affection is felt even for trees planted by oneself, much more for one's own children'; भवादृशस्य वैलोक्यमपि न क्षमं परिपंथीभवितुं किं पुनर्युधिष्ठिरवलं (Ve. 3) 'even the three worlds dare not come in the way of a person like you, much less the army of Dharma'.

Obs. किमु is also used to denote 'uncertainty' or 'doubt'; as, किमु विषविसर्पः किमु मदः (U. 1) 'may it be the spreading of poison (over the body), or excessive delight?'

§ 268. The general sense of किल is 'verily', 'indeed', 'assuredly', and it follows the word on which it lays stress; as, अर्हति किल कितव उग्रद्वं (M. 4) 'the rogue does deserve an-

* किमु संभावनायां स्यात् विमर्शे चापि दृश्यते । (मे.)

किमुतातिशये प्रभे विकल्पे च प्रयुज्यते । (वि.)

noyance'; प्रत्यूहः सर्वसिद्धीनामुत्तापः प्रथमः किल (H. 7) 'previous over-excitement is verily an obstacle to all accomplishments (of desired objects)'.

§ 269. *किल is also used (1) in the sense of 'as is reported', 'as they say'; as, बभूव योगी किल कर्त-वीर्यः (R. VI. 38) 'there was, as is reported, a Yogin, Kârta-virya'; जघान कंसं किल वासुदेवः (Mbh.); (2) to express a feigned action; as, प्रसह्य सिंहः किल तां चकर्ष (R. II. 27) 'a false lion seized her with violence'; पयस्यगाधे किल जातसंभ्रमा (Ki. VIII. 48); (3) to express hopes or expectations; as, पार्थः किल विजेष्यते कुरुन् (G. M.) 'I hope Pârtha will conquer the Kurus'.

Obs. The senses अरुचि 'dislike' and न्यकरण 'contempt' (एवं किल केचिद्वदन्ति and त्वं किल योत्स्यसे) given by Vardhamāna, are found when किल is joined with किं; as, न श्रद्धे किं किल खं शूद्रानं भोक्ष्यसे (S. K.) 'I cannot believe that you will eat the food of S'ûdras'.

The sense हेतु is very rare.

§ 270. केवलं is an adverb meaning 'only', 'merely', but it is sometimes used as an adjective also; as, निषेवुषी स्थंडिल एव केवले (Ku. V. 12) 'sitting on the bare altar' (without any coverlet).

(a) The combination of न केवलं with अपि or किंतु in the sense of 'not only—but' is very common; as, वसु तस्य विभोर्न केवलं गुणवत्तापि परप्रयोजना (R. VIII. 31) 'not only his wealth, but even his possession of good qualities, was for the sake of others.'

* वार्तासंभाव्ययोः किल । (अ.)

किल इत्यागमाराचिन्यकरणसंभाव्यहेत्वलीकेषु । (ग. म.)

(b) प्रत्युत sometimes takes the place of अपि ; as, अयं वत्सो न केवलं म्रियते प्रत्युत प्राञ्जलिना गरुडेन पथुपास्यमानस्तिष्ठति (Nāg. 5) 'not only is my child alive, but (on the contrary) he is waited upon by Garuḍa with folded hands.'

§ 271. खलु is used in the following senses :—(1) 'indeed', 'surely', 'verily', for the sake of emphasis, or as an expletive; मार्गे पशानि खलु ते द्विषमी भवन्ति (S'. 4) 'thy footsteps do indeed fall uneven (trip) on the way'; (2) 'conciliation', as an entreating word; न खलु न खलु बाणः सन्निपात्योयमस्मिन् (S'. 1) 'pray, let not the arrow be discharged at this'; so न खलु न खलु मुग्धे साहसं कार्यमेतत् (Nāg. 3); (3) 'an inquiry', as a softened question; न खलु तामभिक्रुद्धो गुरुः (V. 3) 'I should like to know if the preceptor did not get angry with her' (was he not angry with her?); (4) with gerunds, having a prohibitive sense, like अलं (see § 57); निर्धारितेयं लेखेन खलूक्त्वा खलु वाचिकं (S'i. II. 7A) 'when any matter is determined (decided) by a letter, do not indeed add a verbal message' (it is unnecessary); (5) 'reason' (for); न विदीर्ये कठिनाः खलु स्त्रियः (Ku. IV. 5) 'I am not shattered to pieces, for women are hard' [this is given by Vardhamāna as an instance of विषाद 'dejection']; so विधिना जन एष वंचितस्त्वदधीनं खलु देहिनां सुखं (Ku. IV. 10); (6) it is sometimes used merely as an expletive, or to add grace to the sentence.

Obs. The senses नियम and निश्चय in G. M. are nearly identical.

विकारं खलु परमार्थतोऽज्ञात्वाऽनारंभः प्रतीकारस्य ।

(S'. 3)

* निषेधवाक्यालंकारजिज्ञासानुनये खलु । (अ.)

खलु इति निषेधवाक्यालंकारजिज्ञासानुनयनियमानिश्चयहेतुविषादेषु ।

(ग. म.)

न खलु विदितास्ते तत्र निवसंतश्चाणक्यहतके ।— अथ
किम् । (Mu. 2)

भर्तृगतया चिंतयात्मानमपि नैषा विभायति किं पुन-
रागंतुकम् । (S'. 4)

द्वावपि किलागमिनौ प्रयोगनिपुणौ च । किंतु शिष्या-
गुणविशेषेण गणदास उन्नमितोपदेशः । (M. 3')

अनुत्सेकः खलु विक्रमालंकारः । (V. 1)

भो न केवलं रूपे शिल्पेऽप्यद्वितीया मालविका । (M. 2)

वत्से सीते स्वहस्तावचितैः पुष्पैः सवितारं देवमुप-
तिष्ठस्व । न च त्वामवनिपृष्ठचारिणीमस्मत्प्रभावाद्नदेवता अपि
द्रक्ष्यन्ति किं पुनर्मर्त्याः । (U. 3')

गर्भेश्वरत्वमभिनवयौवनत्वमप्रतिमरूपत्वममानुषशक्ति-
त्वं चेति महतीयं खल्वनर्थपरंपरा । सर्वाविनयानामेकैकमप्ये-
षामायतनं किमुत समवायः । (K. 103)

भोः कामं धर्मकार्यमनतिपात्यं देवस्य । तथापीदानी-
मेव धर्मासनादुत्थितस्य पुनरुपरोधकारि कण्वशिष्यागमनमस्मै
निवेदयितुं नोत्सहे । (S'. 5)

एवं कदलीदलेनानवरतं वीजयतः समुदभून्मे मनसि
चिंता । नास्ति खल्वसाध्यं मनोभुवः । कायं हरिण इव वन-
वासनिरतः स्वभावमुग्धो जनः क्व च विविधविलासर-
सराशिर्गंधर्वराजपुत्री महाश्वेता । (K. 157)

निवार्यतामालि किमप्ययं बटुः पुनर्विवक्षुः स्फुरितोत्तराधरः ।

न केवलं नो महतोऽपभाषते शृणोति तस्मादपि यः स पापभाक् ॥

(Ku. V. 38)

किमप्येभ्य फलं पयोधरान्ध्वनतः प्रार्थयते मृगाधिपः ।

प्रकृतिः खलु सा महीयसः सहते नान्यसमुन्नतिं यया ॥

(Ki. II. 21)

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ (Bg. XVIII. 72)

कामं नृपाः संतु सहस्रशोन्ये राजन्वतीमाहुरनेन भूमिम् ।

नक्षत्रताराग्रहसंकुलापि ज्योतिष्मती चंद्रमसैव रात्रिः ॥

(R. VI. 22)

इन्द्रं परोक्षमन्मथो मृगत्रावैः सममेधितो जनः ।

परिहासविजल्पितं सखे परमार्थेन न गृह्यतां वचः ॥ (S'. 2)

ADDITIONAL SENTENCES FOR EXERCISE.

वयस्य मया न साधु समर्थितमापत्प्रतीकारः किल प्रमद्वनोद्यानप्रवेश इति । (V. 2)

भगवंतं जात्रालिमवलोक्याहमर्चितयम् । तपस्विनां प्रतनुतपसामपि तेजः प्रकृत्या दुःसहं भवति किमुत सकलभुवनवन्दितचरणानां मुनीनाम् । एवंविधानामघक्षयकारणानि पुण्यानि नामग्रहणान्यपि महामुनीनां किं पुनर्दर्शनानि । (K. 43)

आजन्मनः शाठ्यमशिक्षितो यस्तस्याप्रमाणं वचनं जनस्य ।

परातिसंधानमधीयते यैर्विद्योति ते संतु किलाप्तवाचः ॥ (S'. 5)

यदृच्छया त्वं सकृदप्यबंध्योः पथि स्थिता सुंदरि यस्य नेत्रयोः ।

त्वया विना सोऽपि समुत्सुको भवेत्सखीजनस्ते किमु रूढसौहृदः ॥ (V. 1)

न केवलं दरीसंस्थं भास्वतां दर्शनेन वः ।

अंतर्गतमपास्तं मे रजसोऽपि परं तमः ॥ (Ku. I. 60)

न केवलं तदुरुरेकपार्थिवः

क्षितावभूवेकधनुर्धरोपि सः ॥ (R. II. 31)

सुखश्रवा मंगलनूर्यनिस्वनाः प्रमोदन्त्यैः सह वारयोषितान् ।

न केवलं सन्नानि मागधीपतेः पथि व्यजृम्भन्त द्विवैक्रसामपि ॥

(R. III. 19)

रघुमेव निवृत्तयौवनं तममन्यन्त नवैश्वरं प्रजाः ।

स हि तस्य न केवलां श्रियं प्रतिपेदे सकलान्गुणानपि ॥

(R. VIII. 5)

मेघालोके भवति सुखिनोप्यन्यथावृत्ति चेतः

कंठाश्लेषप्रणयिनि जने किं पुनर्दूरसंस्थे । (Me. 3)

दृष्टे सूर्ये पुनरपि भवान् वाहयेदध्वशेषं

मंशयन्ते न खलु सुहृदामभ्युपेतार्थकृत्याः ॥ (Me. 39)

स्त्रीणामशिक्षितपटुत्वममानुषीषु

संदृश्यते किमुत याः प्रतिबोधवत्यः ।

प्रागंतरिक्षगमनात्स्वमपत्यजात-

मन्यैर्द्विजैः परभृताः खलु पोषयन्ति ॥ (S'. 5)

क रुजा हृदयप्रमाथिनी क च ते विश्वसनीयमायुधम् ।

मृदुतीक्ष्णतरं यदुच्यते तद्विदं मनमथ दृश्यते त्वयि ॥ (M. 3)

कामं प्रिया न सुलभा मनस्तु तद्भावदर्शनाश्रयसि ।

अकृताप्यपि मनसिजे रतिमुभयप्रार्थना कुरुते ॥ (S'. 2)

It is reported that the king has become exceedingly angry with us for our carelessness.

I shall not forget a person who may be but once seen ; much less an old friend.

Even inanimate things in this penance-forest appear to be

possessed of a purifying power ; how much more objects possessed of life.

When I went to him, he reviled not only me, but the preceptor himself.

Not only do no people hate me, but on the contrary they feed me with food.

I hope it has not reached the king's ears that it was I who ordered the *Kaumudî* festival to be at once stopped.

We find that even persons that are born rich are not completely happy in this world; much less are those who have to gain their livelihood by various kinds of troublesome occupations.

I earnestly hope that you will spare the life of this helpless creature. Good men hesitate to kill their very enemy ; much less an innocent creature like this child.

I hope you are all going on uninterruptedly with your religious austerities.

Granted that you are possessed of all good qualities, still I consider it my duty to advise you, because youth is subject to temptations.

True that I do not remember to have married her ; nevertheless my mind is greatly affected at seeing her.

Is there any congruity between thy sacred learning and this fickle state of heart ?

The acts of kings, naturally unfathomable, cannot be sounded by men like me whose knowledge is very limited (use क-क.

LESSON XXIV.

च (च-च), जातु, तत्, ततः, तथा, तान्, & तु.

§ 272. * च is, by pre-eminence, a copulative conjunction, and joins words or assertions together. It does not stand in the same place as 'and' in English or 'et' in Latin. It is used with each of the words or assertions which it joins together, or is used after the last of the words or assertions so joined, but it can never stand first in a sentence; as, रामश्च गोविन्दश्च or रामो गो-विन्दश्च 'Rāma and Govinda'; तंडुलानानयति च तान् पचति चोदनं भुंक्ते च or तंडुलानानयति तान् पचत्योदनं भुंक्ते च 'he brings rice, cooks them, and eats the cooked food.' But it is generally better to use च last, rather than repeat it after each connected word; as, कुलेन कान्त्या वयसा नवेन गुणैश्च तैस्तैर्विनयप्रधानैः (R. VI. 79).

(a) Not unfrequently च is admitted to any other part of a sentence than the first word; as, अथ गजस्तं प्रणम्य प्रस्थितः । शशकाश्च तद्दिनादारभ्य सुखेन तिष्ठन्ति (P. III. 1) 'then the elephant, bowing down to him, went away; and the hares lived happily from that day'.

(b) च when used with न has sometimes the sense of 'neither', 'nor'; as, न च न परिचितो न चाप्यगम्यः (M. 1) 'neither is he unknown nor unapproachable'.

(c) Sometimes it has a disjunctive force, and may be translated by 'but', 'still', 'nevertheless'; as, शान्तमिदमाश्रम-पदं स्फुरति च बाहूः (S. 1) 'this hermitage is tranquil, still my arm throbs.'

Obs. In this sense च is generally repeated; see the next section.

* चान्वाचये समाहारेऽप्यन्योन्यार्थे समुच्चये ।

पक्षांतरे तथा पादपूरणेऽप्यवधारणे ॥ (वि.)

(d) Rarely it has also the sense of 'indeed', 'verily', having the force of एव; as, अतीतः पंथानं तव च महिमा वाङ्मनसयोः (G. M.) 'your greatness indeed transcends the range of speech and mind'.

(e) It is sometimes used to denote 'condition' (= चेद् or यदि); as, जीवितं चेच्छसे मूढ हेतुं मे गदतः शृणु (Mb.) 'i. e. जीवितमिच्छसे चेद् &c.

(f) Or it may be used as an expletive; as, भीमः पार्थस्तथैव च (G. M.)

Obs. Lexicographers give as the senses of च, अन्वाचय, समाहार, इतरेतर, समुच्चय, which are included in the general idea of 'conjunction' or 'copulation' denoted by च. अन्वाचय means 'connecting a subordinate fact with a principal one'; as, भिक्षामटं गच्छेन्नियं 'go to beg and (while doing so) bring the cow'; समाहार is 'collective combination'; as, पाणी च पादौ च पाणिपादं; इतरेतर is 'mutual connection'; as, वृक्षश्च न्यग्रोधश्च वृक्षन्यग्रोधौ; समुच्चय is 'aggregation'; as, पचति च पठति च.

§ 273. च is frequently repeated with two assertions (1) in the sense of 'on the one hand—on the other hand', 'though-yet' to denote antithesis; as, न सुलभा सकलेंदुमुखी च सा किमपि चैदमनंगाविचेष्टितम् (V. 2) 'on the one hand that full-moon-faced woman is not easy to obtain; and on the other hand there is this unaccountable working of Love'; or 'that full-moon-faced lady &c. ...and yet' &c.; (2) or to express simultaneous or undelayed occurrence of two events, as denoted by 'no sooner than' or 'as soon as' &c. in English; as, ते च प्राप्सुर्दन्वंतं ब्रुधे चादिपूरुषः (R. X. 6) 'no sooner did they reach the ocean than the Supreme Being (Vishnu) awoke'.

§ 274. जातु means 'at all', 'possibly', 'perhaps'; as, किं तेन जातु जातेन (P. I. 1) 'what possibly is the use of him

being born'; न जातु बाला लभते स्म निर्वृति (Ku. V. 55) 'the maiden did not at all enjoy (never enjoyed) pleasure'.

Obs. Pāṇini lays down that जातु is used with the Potential in the sense of 'not allowing', 'not suffering'; as, जातु यन्वाद्वाहो हरिं निद्रेक्ष मर्षयामि (S. K.) 'I do not suffer (allow) that a person like you should censure Hari.'

§ 275. तद् is a pronoun (see § 132 for its uses) and an adverb. In the latter case it means (1) 'for that reason', 'therefore', 'consequently'; as, राजपुत्रा वयं तद्विमहं श्रोतुं नः कुतूहलमस्ति (H. 3) 'we are Princes; therefore, we have a desire to hear of war'; (2) 'then', 'in that case' often as the correlative of यदि; as, तदेहि विमर्क्षमां भूमिमवतरावः (U. 5) 'come, then, let us go to a place fit for our combat'; तथापि यदि महत्कुतूहलं तत्कथयामि (K. 136) 'still if you have a great curiosity, (then) I shall relate'.

§ 276. ततः is often used for the ablative forms of तद्, such as तस्मान्, तस्याः; ततोऽन्यत्रापि दृश्यते (S. K.) = तस्मादन्यत्रापि; but it is oftener used as an adverb. It primarily means 'thence', 'from that place'; and generally, 'then', 'afterwards', 'thereupon'; as, ततः कतिपयदिवसापगमे (K. 110) 'afterwards (then) some days having elapsed'. It also means (1) 'for that reason', 'therefore', 'consequently', as a correlative of यतः; (2) 'then', 'in that case', serving as a correlative of यदि; as, यदि गृहीतमिदं ततः किम् (K. 120) 'if this be caught, then what would happen?'; (3) sometimes 'beyond that', 'further', 'moreover'; ततः परतो निर्मानुषमरण्यं (K. 121) 'beyond that is a tenantless (dreary) forest'.

(a) ततस्ततः (ततः+ततः) is used in dialogues in the sense of 'what next', 'go on', 'proceed'; as, राक्षसः—उभयोरप्यस्थाने प्रयत्नः । ततस्ततः (Mu. 2) 'Rākshasa—The attempt of both was out of place—Well what (happened) next (proceed)'.

§ 277. * तथा means 'so', 'thus', 'in that manner'; as, तथा मां वञ्चयित्वा (S'. 5) 'having deceived me in that manner'; सूतस्तथा करोति (V. 1) 'the charioteer does so' (accordingly); तथा च श्रुतिः (S. B.) 'and so says the Veda'.

(a) It is also used in the following senses :—(1) 'and also', 'so also', 'in like manner'; as, अनागतविधाता च प्रत्युत्पन्नमातिस्तथा (P. I. 13) 'he who provides for the future and also he who is ready-witted'; (2) 'yes', 'be it so', 'so it shall be', signifying 'assent', 'promise', &c. and followed by इति; as, राजा—एनं तत्रभवतः सकाशं प्रापय । प्रतीहारी—तथेति निष्क्रान्ता 'King—Take him to his Honour'. 'Pratihāri.—'Yes, so it shall be' (your commands will be obeyed), so saying *exit*'; (3) in forms of adjurations, 'as surely as' (preceded by यथा); as, यथाहमन्यं न चिन्तये तथायं पततां पराशुः 'as surely as I do not think of any other man, so surely let this person fall dead'.

For some of the meanings of तथा as a correlative of यथा see Lesson 27.

Obs. तथाहि means 'for', 'so it has been said', 'for instance'; तथाच 'and likewise'. Both are often used in introducing quotations.

§ 278. तावत्, as a particle, is used (1) in its literal sense of 'first', 'before doing any thing else'; as, प्रिये इतस्तावदागम्यतां (S'. 1) 'my dear, just (first) come here'; आह्लादयस्व तावच्चंद्रकरश्चंद्रकांतमिव (V. 5) 'first gladden me as a lunar ray does the moon-stone'; (2) 'on one's part', 'in the meanwhile' or 'while'; as, सखे स्थिरप्रतिबंधो भव । अहं तावत्स्वामिनश्चित्तवृत्तिमनुवर्तिष्ये (S'. 2) 'friend, be firm in your opposition; I, on my

* तथाऽभ्युपगमे इष्टप्रतिवाक्ये समुच्चये ।

सदसो निश्चयेऽपि स्यात् । (मे.)

part (while I) shall act up to the will of my master'; (3) 'just', 'now'; गच्छ तावत् 'go now'; (4) to emphasize a statement, in the sense of 'indeed', 'really'; ३, त्वमेव तावत्प्रथमो राजद्रोही (Mu. 1) 'thou (indeed) thyself art the first traitor'; (5) 'as for', 'with respect to' &c.; ३, एवं कृते तव तावत्प्राणयात्रा क्लेशं विना भविष्यति (P. I. 8) 'this being done, as far as you are concerned (with respect to yourself) your maintenance will be secured (to you) without any trouble'; विग्रहस्तावदुपस्थितः (H. 3) 'as for war, it is imminent'.

For the other senses of तावत् as a correlative of यावत् see Lesson 27.

279. तु is most frequently used as an adversative particle, meaning 'but', 'on the contrary', 'however', 'on the other hand'; ३, स सर्वेषां सुखानां प्रायोजितं ययौ । एकं तु सुतमुख-दर्शनसुखं न लेभे (K. 59) 'he completely enjoyed all pleasures, only he did not enjoy the pleasure of seeing the face of a son.' In this sense it is often added to किं and परं.

Note. तु is never used at the beginning of a sentence, while परंतु and किंतु always stand first.

(a) तु is frequently used in the sense of 'and now', 'now', 'on one's part', 'as to', without any adversative force; ३, एकदा तु नातिदूरोदिते सहस्रमरीचिमालिनि प्रतीहारी समुपसृत्यान्नवीत् (K. 8) 'now once upon a time, when the thousand-rayed god had not risen high enough, the door-keeper, drawing near, said'; अवनिपतिस्तु तामनिमेषलोचनो ददर्श (K. 11) 'the lord of the earth, on his part, looked at her with a steadfast gaze'; यत्तु आसनवाब्द-स्यासन्नारेश इति काशिकायामुक्तं तत्प्रामादिकं (S. K.); or निर्वापितं तु परिभ्य वपुर्न नाम (Mâl. 8).

(b) Sometimes तु marks a 'difference or superior quality';

* तु पादपूरणे भेदे समुचयेऽवधारणे । (वि.)

as, मृदं पयोऽष्टतरं तु दुग्धं (G. M.) 'pure is water, purer still is milk'; and sometimes it is used as an emphatic particle; as, भीमस्तु पांडवान् रौद्रः (ibid.) 'Bhima alone is the fiercest of the Pándavas'.

तद्यदि नातिखेदकरमिव ततः कथनेनात्मानमनुग्राह्यमिच्छामि ।
(K. 134)

अपसृते च तस्मिन् स विहंगराजो राजाभिमुखो भूत्वा राजानमुद्दिश्यार्यामिमां पपाठ । राजा तु तां श्रुत्वा संजातविस्मयोऽमात्यमब्रवीत् । (K. 12)

अथ ततः किं विलंब्यते । त्वरितं (तं) प्रवेशय । (U. 1)

अनेन क्रमेण तस्य सर्वेष्वरण्यवासिष्वाधिपत्यं बभूव । ततस्तेन स्वज्ञातिभिरावृतेनाधिकं प्रभुत्वं साधितम् । (H. 3)

आर्ये कृतपरिश्रमोस्मि चतुःषष्ट्यंगे ज्योतिःशास्त्रे । तत्प्रवर्त्यतां भगवतो ब्राह्मणानुद्दिश्य पाकः । चंद्रोपरागं प्रति तु केनापि विप्रलब्धासि । (Mu. 1)

भगवन् कुक्षमायुध त्वया चंद्रमसा च विश्वसनीयाभ्याम-
तिसंधीयते कामिजनसार्थः । (S'. 3)

तात लताभगिनीं वनज्योत्स्नां तावदामंत्रयिष्ये । (S'. 4)

करटक उवाच । भद्र किं कृतं तत्र भवता । दमनक आह । मया तावन्नीतिबीजनिर्वापणं कृतं परतो दैवविहितायत्तम् ।
(P. I. 15)

दृष्ट्वा मेघनादं दूरत एव कृतनमस्कारं तमप्राक्षीत् । तिष्ठतु

तावत्पुरस्तात्पत्रलेखागमनवृत्तांतप्रश्नो वैशंपायनवृत्तांतमेव ता-
वत् पृच्छामि । (K. 304)

अयमेकपदे तथा वियोगः सहसा चोपनतः सुदुःसहो मे ।
नववारिधरोदयादहोभिर्भवितव्यं च निरातपत्वरम्यैः ॥
(-V. 4)

प्रतिग्रहीतुं प्रणयिप्रियत्वात्त्रिलोचनस्तामुपचक्रमे च ।
संमोहनं नाम च पुष्पधन्वा धनुष्यमोघं समधत्त बाणम् ॥
(Ku. III. 66)

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मैव भूय एवाभिवर्द्धते ॥
(Manu. II. 94)

ADDITIONAL SENTENCES FOR EXERCISE.

अत्रभवत्याप्रसवादस्मद्गृहे तिष्ठतु । कुत इदमुच्यत इति चेत्त्वं साधु-
भिरुपदिष्टः प्रथममेव चक्रवर्तिनं पुत्रं जनयिष्यसीति । स चेत्तल्लक्षणोपपन्नो
भविष्यति अभिनन्द्य शुद्धांतमेनां प्रवेशयिष्यासि । विपर्यये तु पितुरस्याः स-
मीपनयनमवस्थितमेव । (S'. 5)

कथारंभकाले राजपुत्रा ऊचुः । आर्य मित्रलाभः श्रुतस्तावदस्माभिः ।
इसानीं सुहृद्भेदं श्रोतुमिच्छामः । (H. 2)

सुखमापतितं सेव्यं दुःखमापतितं तथा ।

चक्रवत्परिवर्तते दुःखानि च सुखानि च ॥ (H. 1)

लब्धांतरा सावरणेपि गेहे योगप्रभावा न च लक्ष्यते ते ।

विभार्षे चाकारमनिर्घृतानां मृणालिनी हैमनिवोपरागम् ॥

(R. XVI. 7)

मुनिश्रुताप्रणयस्मृतिरोधिना मम च मुक्तमिदं तमसा मनः ।

मनसिजेन सखे प्रहरिऽयता धनुषि ब्रूतशरश्च निवेशितः ॥ (S'. 6)
 देव परावृत्तेषु कण्वशिष्येषु

सा निंदन्ती भवानि भाग्यानि बाला बाहूत्क्षेपं क्रतुं च प्रवृत्ता ।
 स्त्रीसंस्थानं शम्भुसंस्तीर्यमारादुत्क्षिप्यैनां ज्योतिरेकं जगाम ॥ (S'. 5)

धनं तावदमुलभं लब्धं कृच्छ्रं रक्षयेत् ।
 लब्धनाशो यथा मृत्युस्तस्मादेतन्न चिन्तयेत् ॥ (H. 1)

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
 वैदेश्च सर्वैरहमेव वेद्यो वेदान्तकृद्देवविदेव चाहम् ॥ (Bg. XV. 15)

न खलु न खलु बाणः सन्निपात्योऽयमस्मिन्
 मृदुनि मृगशरीरे तूलराशाविवामिः ।
 क्व वत हरिणकानां जीवितं चातिलोलं
 क्व च निश्चितनिपाता वज्रसाराः शरास्ते ॥ (S'. 1)

आपूर्णश्च कलाभिरिन्दुरमलो यातश्च राहोर्मुखं
 तं जातश्च घनाघनो जलधरः शीर्णश्च वायोर्जवात् ।
 निवृत्तश्च फलेमहिर्द्रुमवरो दग्धश्च दावामिना
 त्वं ब्रूडामणितां गतश्च जगतो यातश्च मृत्योर्वशम् ॥ (Māl. 9)

Those who act in a virtuous way and are devoted to doing good to others, alone become the objects of God's mercy.

I have brought from Bombay eight silken clothes, five silver pots, and several other useful things.

On the one hand I have never before seen him; on the other, there is his speech as hard as the stroke of a thunderbolt; who may this man be?

As soon as these brave soldiers desert their master's side, I shall provoke revolts in his territories.

You have made very good preparations for war; nothing will, therefore, be wanting to you.

Duryodhana:—Oh the bravery of that youthful warrior ! I think all warriors must have for a time stood still with amazement to see his extraordinary exploits.—Well, proceed.

Having imposed upon me in that manner by your honeyed sentences, are you not ashamed to cast me off now ?

You are so much afflicted with even a temporary separation from your mate, and yet you are so averse to giving a love-lorn man like me information regarding his lost beloved.

The moment he placed his foot within the threshold of the house, three men rushed upon him and made him their prisoner.

You have now got wealth, honour, children, and everything else desired by men ; what else do you want ? —Or why, it is truly said ' there is no knowing how far human desires may extend '.

Go thou to Yajnas'arman and ask him why he has tarried so long ; while I shall go and call the other Brâhmanas.

Râma getting up early in the morning begins to study ; whereas thou sleepest snoring in the bed.

As far as the eldest son of Mitrugupta is concerned, he may certainly be relied upon ; but I do not know anything about his other sons.

If this be done, you yourself will go on uninterruptedly with your work ; and we also shall be enabled to do our own.

LESSON XXV.

दिष्ट्या, न, नाम, नु, ननु, & नूनं.

§ 280. दिष्ट्या is a particle expressive of joy or gladness and may be translated by ' *I am glad* ', ' *happily* ', ' *thank*

God'; as, दिष्ट्या प्रतिहतं दुर्जातं (Mál. 4) ' I am glad the evil is averted ' ; दिष्ट्या कोपव्याजेन देव्या परित्रातो भवान् (M. 1) ' thank God (that) you are saved by the Queen under the pretext of anger '.

(a) दिष्ट्या is often used with the root वृध्, and दिष्ट्या वृध् may be translated by ' to congratulate (one) upon ', the subject of वृध् being the person congratulated, and the matter of congratulation being put in the instrumental case ; as, दिष्ट्या महाराजो विजयेन वर्द्धते (V. 1) ' I congratulate your Majesty upon your success ' ; दिष्ट्या सहदुद्ध्या वर्द्धितोसि (Mál. 4) ' you are to be congratulated upon your friend's recovery (from the swoon)', or ' I congratulate you ' &c.

§ 281. न ' not ' is used like an adverb ; न दृष्टेयं मया ' he was not seen by me '. ' No ' as applied to nouns is expressed by न with any one of the indefinite forms ; as, ' no man came to me ' न कोपि नरो मामायातः ; योगिनां न किमपि भयं ' Yogins have no fear '. In negative sentences the indefinite forms mark the exclusion of all ; as, मरणान्न कोपि बिभेति ' no one whatever is afraid of death '.

(a) In several cases न-न is used to express an assertion emphatically positive ; as, नेयं न वक्ष्यति मनोगतमाधिहेतुं (S'. 3) ' she will certainly mention the secret cause of her agony ' (lit. not that she will not mention &c.)

§ 282. * नाम is most frequently used in the sense of ' by name ', ' called ', ' named ', ' known as ' ; as, रावणो नाम लंकाः ' the lord of Lankà, by name Ràvana ' ; पुष्पपुरी नाम नगरी ' a town called Pushpapuri '.

Obs. The noun before नाम must in this sense be in the

* नाम प्राक्तादयसंभाव्यक्रोधोपगमकुत्सने । (अ.)

नाम प्राक्तादयकुत्सयोः ।

संभाव्याभ्युपगमयोरलीकं विस्मये क्रुधि ॥ (हे.)

same case as the noun of which it may be an attribute; as, मेघ-
नामो नाम मित्रं (P. I. 15) ' a friend called Meghanāda ' ; तन्नदिनीं
सुवृत्तां नामोपयम्य (D. K. I. 1) ; अस्ति पादलिपुत्रे नाम नगरे बलभि-
न्नाम वणिक् (D. K. II. 6). This नाम does not enter into any
compound, and should not be confounded with नामन् which is
compounded; thus दशरथनाम राजा is wrong; it should be either
दशरथो नाम राजा or दशरथनामा राजा (दशरथो नाम यस्य सः).

§ 283. Another most general sense of नाम is ' indeed ',
' to be sure ', ' verily ', ' forsooth ' ; as, मया नाम जितं (V. 1)
' I have indeed conquered ' (become victorious) ; विनीतवेषेण
प्रवेष्टव्यानि तपोवनानि नाम (S'.1) ' hermitages should indeed (to
be sure) be entered with a modest (humble) dress '.

Obs. When नाम is used with कः, किं, कथं, &c., the mean-
ing expressed is that of ' possibility ' or ' I should like to know '
(cf. इव § 257) ; as, को नाम राज्ञां प्रियः (P. I. 3) ' who possibly
is a favourite of kings ? ' ; को नाम पाप्माभिमुखस्य जंतुर्द्वाराणि देवस्य
पिधानुमीष्टे (U. 7) ' what creature, I should like to know, is
able to shut the doors of Fate, when disposed to show its power ' ;
अयि कथं नामैतत् (U. 6) ' how indeed is this ? '

§ 284. नाम is also used (1) to express a ' pretence ' or a
feigned action ; as, कार्तातिको नाम भूत्वा (D. K. II. 6) ' pretend-
ing to be an astrologer ' ; (2) with imperatives, in the sense of
' granted ', ' it may be that ', ' if you like ' ; as, यत्खल्वनालो-
चितावधि दुःखावसानमेव दुःखं तन्मरणभीरोर्भवतु नाम शोकविगाय (K.
328) ' granted (it may be) that that calamity which, being of
indefinite duration, will end in sorrow, will create emotions of
grief in one afraid of death ' ; एवमस्तु नाम ' well, be it so ' (if you
like) ; (3) ' wonder ' ; अंधो नाम पर्वतमारोहति (G. M.) ' it is a
wonder that a blind man ascends a mountain ' ; (4) ' anger ', and
rarely ' censure ' ; किं नाम विस्फुरन्ति शस्त्राणि (U. 4) ' Oh ! do
missiles gleam forth ! ' ; ममापि नाम दशाननस्य परैः परिभवः (G. M.)
' What ! Should I Das'ānana be defeated by others ? '

§ 285. * नु has an interrogative force involving some 'doubt' or 'uncertainty'; as, स्वप्नो नु माया नु मतिभ्रमो नु (S'. 6) 'was it a dream, an illusion, or an infatuation of the brain?'.
 (a) नु is very often compounded with the interrogative pronoun and its derivatives, in the sense of 'possibly', 'indeed' (cf. इव § 257); as, किं न्वेतत्स्यात्किमन्यदित्यत्र (Māl. 1) 'what may this possibly be?—or what else than this'; कथं नु गुणवर्द्धि-यं कलत्रं (D. K. II. 6) 'how indeed shall I get a virtuous wife?'

§ 286. † The most general combination of नु is with the word न, and ननु is now treated as a separate word. It is used in the following senses:—(1) 'is it not indeed that', 'surely it is'; as, यदाभेधाविनी क्षिप्योपदेशं मलिनयति तदाचार्यस्य दोषो ननु (M. 1) 'when a dull-witted pupil spoils the instruction (given), is it not indeed (surely it is) the fault of the preceptor?'; (2) it is used as a corrective word like 'why' in English; as, ननु पदे परिवृत्त्यभण (M. 5) 'I say, say (it) changing the words'; ननु भवानग्रतो मे वर्तते (S'. 2) 'why you yourself are before me' (is it not indeed that &c.); ननु विचिनोतु भवांस्तदस्मिन्नुद्याने (V. 2) (well, why do you stand) 'you should look for it in this garden'; (3) in propitiatory expressions, in the sense of 'pray', 'be pleased' &c.; ननु मां प्रापय पत्युरतिकं (Ku. IV. 32) 'be pleased to take me to my husband'; (4) as a vocative particle used in addressing persons, meaning 'Oh', 'ah' &c.; as, राजवाहनोऽ-भाषत । ननु मानव अत्र भवानेकाकी किमिति निवसाति (D. K. I. 2) 'Rājavāhana said :—O man, why do you live here alone?'; ननु मूर्खाः पठितमेव युष्माभिस्तत्काण्डे (U. 4) 'ah fools, you have already learnt it in that chapter'; (5) in asking questions; as, ननु समाप्त-कृत्यो गौतमः (U. 4) 'has Gautama accomplished his object?'

(a) In argumentative discussions ननु is very often used to

* नु वृच्छायां विकल्पे च । (अ.)

† प्रभावधारणानुज्ञानुनयामंत्रणे ननु । (अ.)

head an objection or advance a contrary proposition, and उच्यते, with or without अत्र, is used with the statement that answers the objection raised, or refutes the proposition asserted ; as, ननु एकाधिकं हरेज्ज्येष्ठ इति वचनेन विषमो विभागो दर्शित इति । अत्रोच्यते । सत्यमयं विषमो विभागः सशास्त्रस्तथापि लोकविद्विष्टत्वाननुष्ठेयः (Mitāksharā) ' now it may be objected that the division (of the ancestral property) is declared to be uneven, by the precept ' the elder shall take 2 parts ' .—To this we reply, true ; this unequal division is ordained by S'astras, but it is not to be followed being opposed to practice' ; so ननु अचेतनान्येव वृश्चिकारिश्चरीराण्यचेतनानां च गोमयादीनां कार्याणीति—उच्यते (S'. B. 428) ; other examples of the use of ननु in this sense are :—ननु चेतनमपि कार्यकारणं स्वामिभृत्यन्यायेन भोक्तृरुपकरिष्यति । न । (S'. B. 428) ; ननु जगदप्यप्रकृतमसंज्ञाविरतं च । सत्यमेतत् । (*ibid.* 383).

Obs. कथं तर्हि (then how is this), इति चेत् (if any were to say so), are sometimes used in raising objections ; as, कथं तर्हि ' कासि हे सुभ्रु '—प्रमाद एवायमिति भागुरिः (S. K.) ' now one may ask how is it सुभ्रु (voc.) ', (we say) ' Bhāguri thinks that it is a mistake '.

§ 287. The chief sense of नूनं is ' *certainly* ', ' *indeed* ', ' *positively* ' ; as, स नूनं तव पाशांश्छेत्स्यति (H. 1) ' he will certainly cut your bonds ' ; अद्यापि नूनं हरकोपवद्विद्धस्त्वयि ज्वलति (S'. 3) ' surely (indeed) the fire of the anger of Hara is still burning in you '.

ननु समानेऽपि ज्ञानवृद्धभावे वयोवृद्धत्वाद्गणदासः पुरस्कारमर्हति । (M. 2)

मया नाम मुग्धचातकेनेव शुष्कघनगर्जितेऽतरिक्षे जलपानमिष्टम् । (M. 2)

अनियंत्रणानुयोगो नाम तपस्विजनः । (S'. 1)

अलं रुद्धिवा । ननु भवतीभ्यामेव स्थिरीकर्तव्या शकु-
तला । (S'. 4')

दिष्ट्या धर्मपत्नीसमागमेन पुत्रमुखदर्शनेन चायुष्मान्वर्धते ।
(S'. 7)

निशम्यैतन्नियतिबलान्नु तत्पाटवान्नु स्वबुद्धिमांथान्नु स्व-
नियममनादृत्य तस्यामसौ प्रासजत् । (D. K. II. 2)

एतद्वचनं श्रुत्वा वद्धकलकले महाजने पितुरंगे प्रदीप्ताशिर-
समाशीविषं न्यक्षिपम् । अहं च भीतो नामावप्लुत्य तातस्य विषं
क्षणादस्तंभयम् । (D. K. II. 4)

इमं ललनाजनं सृजता विधात्रा नूनमेषा घुणाक्षरन्यायेन
निर्मिता । नोचेदञ्जभूरेवंविधनिर्माणनिपुणो यदि स्यात् तर्हि
समानलावण्यामन्यां तरुणीं किं न करोति । (D. K. I. 5)

यदि गर्जति वारिधरो गर्जतु तन्नाम निष्ठुराः पुरुषाः
अयि विद्युत्प्रमदानां त्वमपि च दुःखं न जानासि ॥
(Mk. 5)

प्रश्नोत्तरं नु हरिचंदनपल्लवानां

निष्पीडितेन्दुकरकंदलजो नु सेकः ।

आतप्तजीवनमनःपरितर्पणो मे

संजीवनौषधिरसो नु हृदि प्रसिक्तः ॥ (U. 3)

ADDITIONAL SENTENCES FOR EXERCISE.

नन्वार्यमिश्रैः प्रथममेवाज्ञप्तमभिज्ञानशकुंतलं नामापूर्वं नाटकं प्रयोगे-
णाधिक्रियतामिति । (S'. 1)

अनुपपन्नं खल्वीदृशं त्वयि । न कदाचित्सत्पुरुषाः शोकपान्नात्मानो
भवन्ति । ननु प्रवातेपि निष्कंपा गिरयः । (S'. 6)

सखि लवंगिके दिष्ट्या वर्द्धसे । ननु भणामि प्रतिबुद्ध एव ते प्रियव-
यस्यः प्रतिपन्नचेतनो महाभागो मकरंद इति । (Mal. 4)

आर्य ननु रामभद्र इत्येव मां प्रत्युपचारः शोभते तातपरिजनस्य । त-
द्यथाभ्यस्तमभिधीयताम् । (U. 1)

स शक्तिरुमारो नाम श्रेष्ठिपुत्रोऽष्टादशवर्षदेशीयश्चितामापेदे । नास्त्य-
दाराणामननुदाराणां वा सुखं नाम । तत्कथं नु गुणवर्द्धयेयं कलत्रमिति ।
अथ परप्रत्ययाहृतेषु दारेषु यादृच्छिकां संपत्तिमभिसमीक्ष्य कार्त्तिको
नाम भूत्वा भुवं वभ्राम । (D. K. II. 6)

विधिप्रयुक्तां परिगृह्य सत्क्रियां परिश्रमं नाम विनीय च क्षणम्
उमां स पश्यन्तु नूनैव चक्षुषा प्रचक्रमे वक्तुमनुज्झितक्रमः ॥

(Ku. V. 32)

नियमयसि विमार्गप्रस्थितानात्तद्वंदः

प्रशमयसि विवाहं कल्पसे रक्षणाय ।

अतनुषु विभवेषु ज्ञातयः संतु नाम

त्वयि नु परिसमाप्तं बंधकृत्यं प्रज्ञानाम् ॥ (S'. 5)

वपुषा करणोज्झितेन सा निपतन्ती पतिमप्यपातयत् ।

ननु तैलनिषेकाविदुना सह दीपार्चिरूपैति मेदिनीम् ॥

(R. VIII. 38)

अस्याः सर्गविधौ प्रजापतिरभूच्चंद्रो नु कांतिप्रदः

शृंगारैकरसः स्वयं नु मदनो मासो नु पुष्पाकरः ।

वेदाभ्यासजडः कथं नु विषयव्यावृत्तकौतूहलो

निमीडुं प्रभवेन्मनोहरमिदं रूपं पुराणो मुनिः ॥ (V. 1)

There lived a rich merchant by name Dhanamitra in a town called Manipura.

What mortal can possibly know the greatness of God, which baffles the imagination even of great sages ?

He, possessed of inauspicious features, was indeed crowned king, notwithstanding that there were other qualified princes.

Who is there who will try to bring down ruin on his head with his own hands ?

I congratulate you all on the accomplishment of your desired objects.

Thank God that thou art again seen by me after a long separation.

Friend, please do this much for me ; I shall put on a female dress and profess myself to be your daughter ; you will then take me to the king and speak to him thus.

May it be a real tiger, or some other animal dressed in a tiger's skin ?

Govinda:—Râma, when will you go to wait upon the Guru? Râma—Why, it is your turn to-day to wait upon our preceptor.

You say Govinda is very lavish in spending money ; why, you yourself resemble him in this and several other respects.

If then that friend demand 'why Brutus (Gopâla) rose against Cæsar (Vishnu)', this is my answer :—'Not that I loved Cæsar less, but that I loved Rome (Suvarnapura) more'.

LESSON XXVI.

पुनः, प्रायः (प्रायेण), बत, बलवत्, मुहुः,
यत् & यत्सत्यं.

§ 288. पुनः usually means 'again'; as, पुनर्विवक्षुः (Ku. V. 83) 'wishing to speak again'; but it has often the sense of 'whereas', 'while', 'on the other hand'; as, तदेव पंचवटीवनं स एव आर्यपुत्रः । मम पुनर्मदभाग्याया दृश्यमानमपि सर्वमेवैतन्नास्ति (U. 3) 'it is the same Panchavati forest, and my lord is the same; but (on the other hand, however) to me, an unlucky being, all this, though before the eye, is as if nothing'.

(a) पुनः पुनः is stronger than पुनः and means 'over and over again', 'repeatedly'; as, स्वपाठान्पुनः पुनर्वाचय 'read thy lessons over and over again.' The use of पुनः with किं is already given (vide § 267).

§ 289. प्रायः or प्रायेण means 'generally', and is used in laying down a general rule or statement; as, प्रायो भृत्यास्त्यजंति प्रचलितविभवं स्वामिनं सेवमानाः (Mu. 4) 'generally (as a general rule) servants, waiting upon their lord, leave him when his prosperity declines' (fades away); प्रायेणैते रमणविरहेष्वंगनानां विनोदाः (Me. 87) 'generally these are the amusements of women during their separation from lovers.'

§ 290. * बत is used in the following senses:—(1) 'alas', to express pity or sorrow; as, अहो बत महत्पापं कर्तुं व्यवसिता वयं (Bg. I. 45) 'alas! what a great sin are we going to commit!'; (2) 'joy' or 'surprise', and it is generally found in conjunction with अहो in these senses; as, अहो बतसि स्पृहणीयवीर्यः (Ku. III. 20) 'oh! how enviable thy valour'; so अहो बत महच्चित्रं

(K. 154); हता बत वराकी सा (G. M.); (3) as a vocative particle ; as, बत वितरत तोयं तोयवाहा नितान्तं (G. M.) ' clouds, give plentiful water ' ; त्यजत मानमलं बत विमहैः (R. IX. 47).

§ 291. बलवत् meaning ' having strength ' is used as an adverb, in the sense of ' *strongly* ', ' *excessively* ', ' *very much* ' ; as, शिव इन्द्रियक्षोभं बलवन्निजग्राह (Kū. III. 69) ' S'iva strongly (perforce) curbed (quieted) the agitation of his senses ' ; बलवदस्वस्थ-शरीरा शकुंतला (S' 3) ' S'akuntalā is very severely indisposed .'

§ 292. मुहुः means ' often ' ; as, बालो मुहु रोदिति ' the child often weeps ' ; and in this sense it is generally repeated. It also means ' *at one time—at another time* ', ' *now—now* ', and is used with each clause ; as, मुहुर्भ्रंद्यद्वीजा मुहुरपि बहुप्रापितफला अहो चित्रा-कारा नियतिरिव नीतिर्नयविदः (Mu. 5) ' at one time (now) its seeds appear to disappear ; at another (now) it yields many fruits ; oh, how varied is the policy of a politician, like Fate ?'

§ 293. यत् introduces a direct assertion with or without इति at the end ; as, सत्योयं जनप्रवादी यत्संपत्संपदमनुबध्नातीति (K. 73) ' the popular saying is true *that* one fortunate thing follows another ' ; तस्य कदाचिञ्चिता समुत्पन्ना यदर्थोत्पत्त्युपायाश्चितनीयाः कर्तव्याश्च (P. 1) ' a thought once occurred to him *that* means for acquiring wealth should be devised and executed .'

(a) यत् has the force of ' *that* ' in such sentences as ' art thou mad *that* thou speakest so incoherently ? ' किं त्वं मत्तोसि यदेवमसंबद्धं प्रलपसि ; or ' *because* ' or ' *since* ' ; as किं शेषस्य भ्र-व्यथा न वपुषि भ्रमां न क्षिपत्येष यत् (Mu. 2) ' does not the serpent S'esha feel the heaviness of the load on his body, because he does not throw down the Earth (from his head) ? ' ; प्रियमाचरि-तं लते त्वयामे यदियं पुनर्मया दृष्टा (V. 1) ' O creeper, you have done me a service, since she has been once more seen by me '.

Obs. In translating sentences having ' *since—therefore* ', ' *because—hence* ', *therefore*, *hence* may be translated by तत् or

ततः, or the whole sentence may be expressed by using यत् or यतः; as, अहं भ्रातरं गृहान्निष्कासयामि यत् (यतः) सोऽतीव दुर्वृत्तः 'I shall drive my brother out of the house because he is exceedingly ill-behaved'.

§ 294. यतः means 'from which place', being used for यस्मात्; as, यतस्त्वया ज्ञानमशेषमाप्तं (R. V. 4) 'from whom (your preceptor) complete knowledge has been obtained by you'; or it means 'for', 'because', 'since', when a reason is assigned; as, किमेवमुच्यते महदंतरं यतः कर्पूरद्वीपः स्वर्ग एव (H. 3) 'why do you say so? There is a great difference; for the Karpūra island is heaven itself'.

§ 295. यत्सत्यं, regarded as one word, is used in the sense of 'to be sure', 'to own or to speak the truth', 'verily'; as, अमंगलाशंसयास्य वो वचनस्य यत्सत्यं कपित्तमिव मे ह्रस्यं (Ve. 1) 'by the ominous nature of this your speech, my heart, to speak the truth, trembles'.

यद्वेतसः कुञ्जलीलां विडम्बयति तत्किमात्मनः प्रभावेण ननु नदीवेगस्य । (S'. 2)

इदं तत्पत्युत्पन्नमति स्त्रैणमिति यदुच्यते । (S'. 5)

निराकरणविक्रवायाः प्रियायाः समवस्थामनुस्मृत्य बलवदशरणोस्मि । (S'. 6)

सर्वथा न कंचिन्न खलीकरोति जीविततृष्णा यदीदृगवस्थमपि मामायासयति जलाभिलाषः । (K. 35)

पुण्यभाजः खल्वमी मुनयो यदहर्निशमेनं भगवंतं पुण्याः कथाः शृण्वन्तः समुपासते । (K. 43)

कस्मान्मया निष्प्रयोजनमिदमश्वमुखद्वयमनुसृतमिति विचार्यमाणे यत्सत्यमात्मैव मे परिहासमुपजनयति । (K. 120)

अहं तं समादिशम् । सैषा सज्जनाचरिता सरणिर्यदणीयसि कारणेऽनणीयानादरः संदृश्यते । (D. K. II. 7)

अलमन्यथा गृहीत्वा न खलु मनस्विनि मया प्रयुक्तमिदम् ।

प्रायः समानविद्याः परस्परयशःपुरोभागाः ॥ (M. 1)

अयि कठोर यशः किल ते प्रियं किमयशो ननु घोरमतः परम् । किमभवद्विपिने हरिणीदृशः कथय नाथ कथं वत मन्यसे ॥

(U. 3)

यत्सत्यं काव्यविशेषवेदिन्यां परिषदि प्रयुजानस्य ममापि चेनामि सुमहान् परितोषः प्रादुर्भवति । यतः

चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः ।

न शालेः स्तम्बकरिता वत्तुर्गुणमपेक्षते ॥ (Vc. 1)

ADDITIONAL SENTENCES FOR EXERCISE.

अथ तेषां मध्याह् काकः प्रोवाच । स्वामिन्वयं तावत्सर्वत्र पर्यटिताः परं न किञ्चित्सत्त्वमासादितं दृष्टं वा । तदद्य मां भक्षयित्वा प्राणान्धारयतु स्वामी येन देवस्याप्यायना भवति । मम पुनः स्वर्गप्राप्तिरिति । (P. I. 11).
इह (पञ्चमे प्रकोष्ठे) गंधर्वसुरगणैरिव विविधालंकारशोभितैर्गणिका-जनैर्बधुलैश्च यत्सत्यं स्वर्गायत इदं गेहम् । (Mk. 4)

आपरितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।

बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः ॥ (S'. 1)

ज्वलति चलिर्तन्धनोभिर्विप्रकृतः पद्मगः फणां कुरुते ।

प्रायः स्वं महिमानं क्रोधात्प्रतिपद्यते जंतुः ॥ (S'. 6)

अदूर्वतिनीं सिद्धिं राजन्विगणयात्मनः ।

उपस्थितेयं कल्याणी नाम्नि कीर्तित एव यत् ॥ (R. I. 87)

अथवा मम भाग्यविघ्नवादज्ञानिः कल्पित एष वेधसा ।

यदनेन तरुर्न पातितः क्षपिता तद्विदपाश्रिता लता ॥ (R. VIII. 47)

खल्वाटो दिवसेश्वरस्य किरणैः संतापितो मस्तके

वाञ्छन्देशमनातपं विधिवशात्तालस्य मूलं गतः ।

तत्राप्यस्य महाफलेन पतता भग्नं सशब्दं शिरः

प्रायो गच्छति यत्र भाग्यरहितस्तत्रैव यांत्यापदः ॥ (Bh. II. 90)

I do not think it proper to speak on this subject, because I am not conversant with its details.

Since you broke open my house last night, I take you prisoners, and shall take you to the Court for inquiry.

In matters concerning girls, householders generally see with the eyes of their wives.

Oh the unparalleled splendour of this place ! To own the truth, it will vie even with the garden of Indra in point of beauty.

Is the place, from which you have come, supplied with plenty of corn ?

I am going to execute my master's command, but where are you going ?

Thus the wood-cutter saved his life and wealth, while the evil spirit was engaged in employment for whole twelve years.

Suvadana tells me that Chandralekhā, her mistress, has been very ill since the day of her dancing in the temple of Durgā ; I must now go to inquire how she is doing.

As a general rule the regard shown by masters to their

servants varies as the nature of the work intended to be accomplished through them.

Do you think the sun is not exhausted simply because he never remains stationary in his celestial path?

Friend, cut off my snares very soon and save me; for it is truly said that 'adversity is the touchstone of friendship'.

LESSON XXVII.

यथा-तथा & यावत्-तावत्.

§ 296. यथा by itself means (1) '*as*', '*in the manner mentioned*'; as, यथाज्ञापयति देवः (S'. 1) 'just as your Majesty orders', *i. e.* your orders will be obeyed; (2) '*namely*', '*as follows*', '*so*'; as, तद्यथानुश्रूयते (P. I.) 'it is as stated below, (as follows); it is namely reported'; (3) '*like*', '*as*', showing '*comparison*' like इव; as, आसीदियं दशरथस्य गृहे यथा श्रीः (U. 4) 'she was in the house of Das'arathia like the Goddess of wealth'; (4) it is used to introduce a direct assertion, to report words or speeches occurring in the direct construction in English; as, विदितं खलु ते यथा स्मरः क्षणमप्युत्सहते न मां विना (Ku. IV. 36) 'it is already known to you that Cupid does not feel at ease without me even for a moment'. यथा in this sense is usually followed by इति at the end; as, संदिष्टोऽस्मि तातेन । यथा वत्स मित्रावसो जीमूतवाहनाद्योग्यतरो वरो न लभ्यते । तस्मादस्मै मलयवती प्रतिपाद्यतामिति (Nāg. 2) 'I am entrusted with a message by my father (to this effect): — 'O Mitrāvasu, a better bridegroom than Jīmūtavāhana cannot be found; so give him Malayavati'; (5) '*as*', '*for instance*'; as, यत्र यत्र धूमस्तत्र तत्र वह्निः यथा महानसे (Tarka.) 'wherever there is smoke, there is fire, for instance in the kitchen'; (6) '*so that*' where येन often takes the place of यथा; as, त्वं दर्शय तं चौरसिंहं यथा व्यापादयामि (P. I. 8) 'show thou that

rogue of a lion so that I may kill (him)'; स्वामिन्म प्राणैः प्राण-
यात्रा विधीयतां येन मनोभयलोकप्राप्तिर्भवति (P. I. 11) ' Lord, main-
tain yourself by my life, so that I may secure both the worlds'.

§ 297. यथा and तथा, when used as correlatives of each other, have the following senses :—(1) ' as—so ', in which case तद्वत् sometimes takes the place of तथा ; as, यथा वृक्षस्तथा फलं ' as the tree, so the fruit ' ; यथा बीजाङ्कुरः सूक्ष्मः प्रयत्नेनाभिरक्षितः । फलप्रदो भवेत्काले तद्वल्लोकः सुरक्षितः (P. I. 8) ' as a small sprout growing from a seed, carefully tended, will yield fruits at the proper time, so (will) people when properly protected ' ; (2) ' so—that ', where तथा stands for so, and यथा for that ; as यदि वामनुमतं तथा वर्तैयां यथा तस्य राजर्षेरनुकंपनीया भवामि (S'. 3) ' if you approve of it, so act that I shall be favoured by the royal sage ' ; अहं स्वामिन् विज्ञाप्य तथा करिष्ये यथा स वधं करिष्यति (P. I. 11) ' I, requesting his Majesty, shall so manage that he will kill him '.

Obs. The words ईदृश, तादृश, तावत्, एतावत्, इयत् &c. are similarly used for तथा, and forms of the relative pronoun (generally येन) are used with the second clause for यथा ; as, ईदृशी अहं मंदभागिनी यस्या न केवलमार्यपुत्रविरहः पुत्रविरहोपि (U. 3) ' I am so unfortunate that not only am I separated from my lord, but even from my children ' ; मम चैतावान् लोभविरहो येन स्वहस्तगतसुवर्णकंकणमपि यस्मै कस्मैचिद्वातुमिच्छामि (H. 1) ' my absence of greed (desire) is such that I wish to give to any body this golden bracelet, though actually in my hands ' . (3) ' since—therefore.', ' because (as)—so ' ; as यथायं चलितमलयाचलशिलासंचयः प्रचंडो नभस्वांस्तथा तर्कयामि आसन्नभूतः पक्षिराजः (Nāg. 4) since (as) this wind is terrible, shaking the collection of stones on the Malaya mountain, (therefore) so I think that the lord of the birds has approached ; (4) ' if—then ', used like यदि-तर्हि ; or as a strong form of adjuration, ' as, surely as—so surely ' ; as,

वाङ्मनःकर्मभिः पत्यौ व्यभिचारो यथा न मे ।

तथा विश्वंभरे देवि मामंतर्धातुमर्हसि ॥ (R. XV. 81)

'if (as surely as) there is no unchastity in my conduct with regard to my husband, in word, thought, or deed, *then* (so surely), O all-pervading Goddess (Earth), be pleased to take me in'; (5) 'as much—as', 'so much—as' where *तथा* stands for 'as much or so much' and *यथा* for 'as', when the sense intended is that of 'equality of relation'; as, न *तथा* बाधते शीतं यथा बाधति बाधते (Su.) 'cold does not pain me so much as does the (form) *Bādhati*'. In this sense एव is often used with *यथा* and *तथा*, or with one of them, to make the equality more emphatic, and then they may be translated by 'as—as'; as, वधूचतुष्केपि यथैव शान्ता प्रिया तनूजास्य तथैव सीता (U. 4) 'among the four daughters-in-law *Sītā* was as dear to him as his daughter *S'āntā*'.

(a) *यथा* and *तथा* are repeated (*यथा यथा—तथा तथा*) in the sense of *the* used with adjectives in the comparative degree, the adjectives themselves being translated by their Sanskrit equivalents, or in the sense of 'the more—the more', 'the less—the less'; as 'the older he grew, the stronger became his torment (anxiety) caused by want of issue' यथा यथा यौवनमतिचक्राम तथा तथा अनपत्यताजन्मा महानवर्द्धतास्य संतापः (K. 59); so 'the less you think of your lost son, the less will be your sorrow' यथा यथा मृतपुत्रं न चिन्तयिष्यसि तथा तथा तव दुःखं क्षमयेष्यति, or यथा यथा अल्पीयसी पुत्रचिन्ता तथा तथा अल्पीयो दुःखम्.

§ 298. * *यावत्*, used by itself, is used in the sense of 'as far as', 'till', 'for' showing duration of time or space, and governs the Accusative case; as, स्तन्यत्यागं यावत्पुत्रयोरवेक्षस्व (U. 7) 'take care of (these) sons till they are weaned'; क्रियंतमवधि

* यावत्तावच्च साकल्येऽत्रधौ मानेऽवधारणे । (अ.)

यावदस्मच्चरितं चित्रकारेणालिखितं (U. 1) 'till what limit (how far) has our life been painted by the painter ?'

(a) यावत् sometimes has the sense of 'just', 'then' denoting an action that is intended to be done immediately (vide § 190); as, तद्यावद् गृहिणीमाहूय संगीतक्रमनुतिष्ठामि (S'. 1) 'therefore calling my wife, I shall begin the concert'; यावदिमां छाया-माश्रित्य प्रतिपालयामि तां (S'. 3) 'having resorted to this shade, I shall then wait for her'.

§ 299. Used as correlatives यावत् and तावत् have these senses:—(1) 'as much-as,' तावत् standing for 'as much' and यावत् for 'as', both being used like nouns or adjectives; as, पुरे तावन्तमेवास्य तनोति रविरातपम् । दीर्घिकाकमलोन्मेषो यावन्मात्रेण साध्यते। (Ku. II. 33) 'the sun sheds as much light only in his city as causes the bursting open of lotuses in his ponds'; (2) 'all' where the two together have the sense of totality; as, यावद्भुक्तं (G. M.) 'I have eaten all that was given'; यावन्मानु-व्यक्ते शक्यमुपपादयितुं तावत्सर्वमुपपाद्यतां (K. 62); (3) 'as long as'—'so long', where यावत् stands for 'as long as' and तावत् for 'so long'; as, यावद्वित्तोपाज्जनशक्तस्तावन्निजपरिवारो रक्तः (Mo- hamudgara) 'as long as one is able to acquire wealth, so long is his retinue attached to him'.

Obs. (a) Where in English 'as long as', 'so long as' or 'till', 'until' &c. are used, both यावत् and तावत् will have to be used in Sanskrit, यावत् with the clause introduced by 'as long as', 'till' &c., and तावत् with the principal clause; as, 'as long as the responsibility of the kingdom is entrusted to me, I shall keep the subjects contented' यावद्वाज्यभारो मयि विन्यस्तस्ता- वदहं प्रजा अनुरक्ताः करिष्यामि; 'charioteer, stop the chariot till I get down' सूत तावद्वयं स्थापय यावदहमवतरामि.

(b) In translating sentences introduced by 'before' याव- ज् will have to be used for 'before', it being equivalent to till

not ; as, यावदेते सरसो नोत्पतन्ति तावदेतेभ्यः प्रवृत्तिरवगमयितव्या (V. 4) ' I must obtain information from them *before* they fly up from the lake '.

§ 300. Sometimes यावत्—तावत् have simply the force of ' *when-then* ' ; as, यावदसौ पांथ उत्थायोर्ध्वं निरीक्षते तावत्तेनावलोकि-तो हंसः कांडेन हतो व्यापादितश्च (H. 3) ' when the traveller having got up, looked upwards, (then) the flamingo being observed by him was struck by an arrow and killed ' ; and sometimes the sense of ' *as soon as* ', ' *no sooner—than* ', ' *scarcely-when* ' &c., where यावत् stands for ' no sooner ', ' scarcely ' &c., and तामत् for ' than ', ' when ' &c. ; as, एकस्य दुःखस्य न यावदंतं गच्छामि... तावद् द्वितीयं समुपस्थितं मे (H. 1) ' scarcely had I gone (before I had gone) to the end of one calamity, when another has be-fallen me again ! '

भगवन्संकल्पयोने प्रतिबंधवत्स्वपि विषयेष्वभिनिवेद्य तथा प्रहरसि यथा जनोयं कालांतरक्षमो न भवति । (M. 3)

अकथितोपि ज्ञायत एव यथायमाभोगस्तपोवनस्येति । (S'. 1)
आश्रमवासिनो यावदेवेक्ष्याहमुपावर्ते तावदार्द्रपृष्ठाः क्रियन्तां वाजिनः । (S'. 1)

वड्ढवल्लभा राजानः श्रूयन्ते । तद्यथा नौ प्रियसखी बंधुजन-शोचनीया न भवति तथा निर्वाह्य । (S'. 3)

संजीवक आह । भो मित्र कथं ज्ञेयो मयासौ दुष्टबुद्धिरिति । इयंतं कालं यावदुत्तरोत्तरस्नेहेन प्रसादेन चाहं दृष्टः ।

(P. I. 15)

यद्येवं नकुलस्य बिलद्वारात्सर्पकोटरं यावन्मत्स्यमांसशकला-

नि प्रक्षिप यथा नकुलस्तन्मार्गेण गत्वा तं दुष्टसर्पं विनाशयति ।
(P. I. 20)

अयि मातर्देवयजनसंभवे देवि सीते ईदृशस्ते निर्माणभागः
परिणतो येन लज्जया स्वच्छंदमाक्रंदितुमपि न शक्यते ।
(U. 4)

ततो यावदसौ पांथस्तद्वचसि प्रतीतो लोभात्सरसि स्नातुं
प्रविशति तावन्महापंके निमग्नः पलायितुमक्षमः । (H. 1)

यथा यथेयं चपला दीप्यते तथा तथा दीपशिखेव कज्जल-
मलिनमेव कर्म केवलमुद्भमति । (K. 105)

यावत्संबन्धिनो न परापतन्ति तावद्वत्सया मालत्या नगरदे-
वतागृहं गंतव्यमित्यादिशन्ति भगवतीनिदेशवार्तिनोऽमाल्यदाराः ।
(Māl. 6)

यथेतोमुखागतैरपि महान्कलकलः श्रुतोऽस्माभिस्तथा तर्क-
यामि अन्यदपि पारक्यं बलमुपगतमिति । (Māl. 8)

क्रोधं प्रभो संहर संहरेति यावद्भिरः खे मरुतां चरन्ति ।

तावत्स वह्निर्भवनेत्रजन्मा भस्मावशेषं मदनं चकार ॥

(Ku. III. 72)

यथैव श्लाघ्यते गंगा पादेन परमेष्ठिनः ।

प्रभवेण द्वितीयेन तथैवोच्छिरसा त्वया ॥ (Ku. VI. 70)

अर्थेन तु विहीनस्य पुरुषस्याल्पमेधसः ।

क्रियाः सर्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा ॥ (H. 1)

यावतः कुरुते जंतुः संबन्धान्मनसः प्रियान् ।

तावन्तोपि विलिख्यन्ते हृदये शोकशंकवः ॥ (H. 4)

स तावदभिषेकांते स्नातकेभ्यो ददौ वष्ट ।

यावतैषां समाप्येरन् यज्ञाः पर्याप्तदक्षिणाः ॥

(R. XVII. 17)

ADDITIONAL SENTENCES FOR EXERCISE.

यावत्तत्रभवान्वयस्यः कार्यसिनावृत्तिष्ठति तावदेतस्मिन्विरलजनसंपा-
ते विमानोत्संगपरिसरे स्थास्यामि । (V. 2)

तदेवंप्रायेऽतिकुटिलकष्टचैष्टासहस्रशरुणे राज्यतंत्रेऽस्मिन् महामोहांध-
कारकारिणे च यौवने कुमार तथा प्रयतेथा यथा नोपहस्यसे जनैर्नोपाल-
भ्यसे सुहृद्भिर्नाक्षिप्यसे विषयैर्न विकृष्यसे रागेण नापह्रियसे सुखेन ।
(K. 109)

गथा यथा चलितजलयंत्रविगणितभिरंबुधाराभिराहन्यते सा तथा
तथा वैद्युतानलसहोदर इव स्फुरति मदनपावकः । (K. 251)

चंद्रापीडः प्रातरेव किंवर्त्ती शुभ्राव यथा किल दशपुरी यावत् परा-
गतः स्कंधावार इति । (K. 262)

वत्स यावदयं संसारस्तावत्सिद्धैवेयं लोकयान्ना यत्पुत्रैः पितरो लोक-
द्वयेप्यनुवर्तनीया इति । (Ve. 3)

अपि दृष्टवानसि मम प्रियां वने कथयामि ते तदुपलक्षणं शृणु ।
पृथुलोचना सहचरी यथैव ते सुभगं तथैव खलु सापि वीक्षते ॥
(V. 4)

वितरति गुरुः प्राप्ते विद्यां यथैव तथा जडे
न तु खलु तयोर्ज्ञाने शक्तिं करोत्यपहंति वा ।

भवति च पुनर्भूयान्भेदः फलं प्रति तद्यथा

मभवति मणिर्विवोद्भाहे मणिर्न मृदां चयः ॥ (U. 2)

यथा कालकृतोद्योगात्कृषिः फलवती भवेत् ।

तद्वन्नीतिरियं देव चिरात्फलति न क्षणान् ॥ (H. 3)

क्रोडीकरोति प्रथमं यथा जातमनित्यता ।

धात्रीव जननी पश्चात्तथा शोकस्य कः क्रमः ॥ (Nāg. 4)

यथा काष्ठं च काष्ठं च समेयातां महोरथौ ।

समेत्य च व्यपेयातां तद्बद्धतसमागमः ॥ (H. 4.)

उभयोर्न तथा लोकः प्रावीण्येन विसिन्मिये ।

नृपतेः प्रीतिदानेषु वीतस्पृहतया यथा ॥ (R. XV. 68)

यावत्स्वस्थमिदं कलेवरगृहं यावच्च दूरे जरा

यावच्चन्द्रियशक्तिरप्रतिहता यावत्क्षयो नाद्युषः ।

आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्

प्रादीप्ति भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥ (Bh. III. 88)

यथा प्रदीपं ज्वलनं पतंगा विंशति नाशाय समृद्धवेगाः ।

तथैव नाशाय विंशति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥

(Bg. XI. 29)

A hundred schemes have been devised by me for his ruin, in consultation with my friends ; they are as follows.

I suppose you have already heard that in the heavens dwells a class of nymphs called Apsarasas.

He is like Bhīma in heroism, but in wickedness of heart he surpasses the cruellest of demons.

Ravana so pleased Ś'ankara by his austere penance, that the God granted him several boons.

This king governs his country so well that not one of his numerous subjects is disloyal to him.

Since all the preparations of war have been completed, I do not think it proper to treat with the enemy.

The more I think about this world, the more does my mind become disgusted with it.

The moment he stepped into his house, his wife rushed to him exclaiming 'a serpent has bit my child.'

I hope you will stay here till Govinda comes back from his pilgrimage.

As long as I breathe, I shall defend my dear country even at the cost of my life, so that I may not die with a name sullied with disgrace.

He took the doctor's medicine for (यावत्) 21 days, but finding no change for the better, he ceased to take it.

The teacher beat the child with a stick so severely that he fell down senseless on the ground.

The more do philosophers think about God, the less do they know him.

He is as much distinguished by the purity of his conduct as by his talents, and as intent upon restraining his senses as upon doing good to others.

Do you not know that all carnivorous animals are provided with claws? (use यावत्-तावत्).

The more diligently you study, the fewer will be your chances of failure; and the greater the probability of improvement.

LESSON XXVIII.

वरं-न, वा, स्थाने, हंत, हा, & हि.

§ 301. वरं with न generally followed by च, त or पुनः is used in the sense of 'better-than', 'better-but not', to express preference, वरं being used with the clause containing the thing

preferred (which is put in the nominative case) and न च, न तु or न पुनः with the clause containing the thing to which the first is preferred (this also being put in the nominative case); as, वरं कन्या जाता न चाविद्धांस्तनयः (P. I. 1) 'better (that) a girl (be) born rather than a foolish son'; वरं प्रागत्यागो न पुनरधनानामुपगमः (H. 1) 'better to lose life, but not the vicinity of (contact with) the base'.

(a) Sometimes न is used without च, तु or पुनः; as, याच्ना मोघा वरमधिगुणे नाधमे लब्धकामा (M. 5) 'better (that) a request to a worthy person (should even be) unheeded, than that it being made to a base man should be gratified'; वरं भ्रातं वनचरैः सह न मूर्खजनसंपर्कः (Bh. II. 14) 'it were better to roam with wild ones than (to keep) company with foolish people.'

§ 302. * वा is an alternative conjunction meaning 'or'; but its position is different in Sanskrit, being similar to that of च, see § 272; 'Rāma or Govinda' रामो गोविन्दो वा or रामो वा गोविन्दो वा.

(a) It has also these senses:—(1) 'and', 'as well', 'also'; as, पत्रलेखे कथय महाम्भेतायाः कादंबर्याश्च कुशलं कुशली वा सकलः परिजन इति (K. 230) 'Patralekhā, tell me whether Mahās'vetā and Kādambarī are doing well, and also whether the whole retinue is doing well'; (2) 'like', 'as', having the sense of इव; as, जातां मन्ये लुहितमयितां पद्मिनीं वान्यरूपां (Me. 86) 'I consider her to be changed in form (appearance) like a lotus blighted by frost'; (3) 'optionally', mostly in grammatical rules; as, दोषो णौ । वा चित्तविरागे (Pān. VI. 4. 90-91) 'in the causal the उ of वुष् is lengthened; but optionally, when it means to pervert the mind'.

(a) वा is added to the interrogative pronoun and its derivatives in the sense of 'possibly' like इव, or नाम (see

*वा समुच्चय एवार्थ उपमानविकल्पयोः । (हे.)

§ 257); as, मृतः को वा न जायते (P. I. 1) ' who possibly, that is dead, is not born again ' ; कस्य वान्यस्य वचसि मया स्थातव्यं (K. 156) ' whose words else should I possibly act up to ? ' ; कथं वा गम्यते (U. 3) ' how indeed can you go ? '.

§ 303. वा, when repeated, has the sense of ' either-or ', ' whether-or ' ; as, उभे एव क्षमे वोढुमुभयोर्वीजमाहितं । सा वा शंभो-स्तदीया वा मूर्तिर्जलमयी मम । (Ku. II. 60) ' two only are able to bear the seed of us two: either she (Pārvati) of Śāmbhu, or his watery form, mine ' ; तत्र कविपरिश्रमानुरोधाद्वा उत्तानकथावस्तु-गौरवाद्वा नवनाटकदर्शनकुतूहलाद्वा भवद्भिरवधानं दीयमानं प्रार्थये । (Ve. 1) ' I solicit your attention being paid to it, whether out of regard to the poet's labour, or the importance of the sublime subject-matter, or a desire to see a new drama represented '.

§ 304. स्थाने is used as an adverb in the sense of ' justly ', ' properly ', ' it is quite proper that ' ; as, स्थाने प्राणाः कामिनां दु-त्यधीनाः (M. 3) ' it is proper (it is justly said) that the life of lovers is in the hands of (depends upon) messengers ' ; स्थाने तपो दुश्चरमेतदर्थमपणयिष्ये पेलवयापि तप्तं (Ku. VII. 65) ' it is quite proper that Aparnā, though delicate, practised a very austere penance for his sake. '

(a) अस्थाने means ' inopportune ', ' out of place ' ; as, अस्थाने द्वयोरपि प्रयत्नः (Mu. 2, ' the attempt of both was out of place '.

§ 305. हंत is used in the following senses :—(1) ' joy ', ' surprise ', ' flurry ', such as is expressed by ' oh ' in English; as, हंत प्रवृत्तं संगीतकं (M. 1) ' oh ! the concert has commenced ' ; (2) ' compassion ', ' pity ' ; as, पुत्रक हंत ते धानाक्राः (G.M.) ' it is a pity, child, that you have only Dhānākās ' ; (3) ' oh ' ' alas ', showing grief; as, हंत धिक् मामधन्यं (U. 1) ' alas, fie upon me, an unhappy

* हंत हर्षेऽनुकंपायां वाक्यारम्भविषादयोः । (अ.)

'being !'; (4) it is sometimes used as an inceptive particle ; as, हंत ते कथयिष्यामि (Rām. I. 48. 14) ' well, now I shall tell you '.

§ 306. हा* most frequently denotes 'grief', 'dejection', 'pain', as expressed by 'ah', 'alas', 'woe me'; as, हा मिये जानकि (U. 3) ' alas ! oh beloved Jānaki'; हा हा हेवि स्फुरति हृदयं (U. 3) ' alas ! alas ! my heart bursts '. It is sometimes used to express 'surprise'; as, हा कथं महाराजदशरथस्य धर्मद्वाराः प्रियसखी मे कौसल्या (U. 4) ' oh ! indeed, she is Kausalyā, my dear friend, the duly married wife of king Das'aratha '.

For the use of हा with the accusative see § 34.

Obs. The sense जुगुप्सा 'reproach' is very rare.

§ 307. हि†, never used at the beginning of a sentence, has these senses :—(1) 'for', 'because', expressing a strict or logical reason; as, अग्निरिहास्ति धूमो हि दृश्यते (G.M.) ' here is fire for there appears smoke'; अपि* महर्षिणा त्वं गृहायानुमतः । काली ह्ययं संक्रमितुं द्वितीयमाश्रमं (R. V. 10) ' have you been permitted by the great sage to become a householder, for it is now time to, enter upon the second stage of life '.

Obs. In general statements with reference to a particular case, this sense of हि 'for' is understood.

(2) 'indeed', 'surely'; as, देव प्रयोगप्रधानं हि नाट्यशास्त्रं किमत्र वाग्व्यवहारेण (M. 1) ' my lord, the science of acting indeed consists principally of representation; what is the use of oral discussion in this case?'; न हि कमलिनीं दृष्ट्वा ब्राह्मवेक्षते मत्तं गजः (M. 3) ' surely an elephant, having seen a lotus-plant, cares not for the shark': ; (3) it has often the sense of 'for instance', (स्फुटार्थ) 'as is well-known', when a fact is stated to illustrate a foregoing assertion, in the sense of तथाच; as, प्र

* हा इति विस्मयविषादशुभ्रजुगुप्सार्तिषु । (ग. म.)

† हि पादपूर्णे हेतौ विशेषेण्यवधारणे । (वि.)

जानामव भूत्यर्थं स ताभ्यो बलिमग्रहीत् । सहस्रगुणमुत्सष्टमादत्ते हि रसं र-
विः (R. I. 18) ' he took taxes from his subjects only for the
sake of doing good to them ; (for instance) the sun drinks up
water in order to give it back increased a thousand-fold ' ; (4)
' only ' ' alone ' to emphasize an idea ; as, मूढो हि मदनेनायास्यते
(K. 155) ' a fool only is troubled by Cupid ' ; (5) sometimes
as an expletive.

शकुंतला—सखि कस्य वान्यस्य कथयिष्यामि । किंत्वा-
यासयित्रीदानीं वां भविष्यामि ।

उभे—अत एव खलु निर्वधः । स्निग्धजनसंविभक्तं हि दुःखं
सह्यवेदनं भवति । (S'. 3)

हंत भोः शकुंतलां पतिकुलं विसृज्य लब्धमिदानीं स्वा-
स्थ्यम् । (S'. 4)

स्थाने खलु प्रत्यादेशविमानिताप्यस्य कृते शकुंतला क्लाम्यति । (S'. 6)

अविनीत किं नोऽपत्यनिर्विशेषाणि सत्त्वानि विप्रकरोषि ।
हंत वर्द्धते ते संरंभः । स्थाने खलु ऋषिजनेन सर्वदमन इति
कृतनामधेयोसि । (S'. 7)

स्थाने खलु नारायणमृषिं विलोभयंत्यस्तदूरुसंभवामिमां दृ-
ष्ट्वा त्रीडिताः सर्वा अप्सरस इति । (V. 1)

भवादृशा एव भवंति भाजनान्युपदेशानाम् । अपगतमले
हि मनसि स्फटिकमणाविव रजनिकरगभस्तयो विशंति सुखमु-
पदेशगुणाः । (K. 103)

तदेषा भवतः कांता त्यजैनां वा गृहाण वा ।

उपपन्ना हि दारेषु प्रभुता सर्वतोमुखी ॥ (S'. 5)

अनंतरत्नप्रभवस्य यस्य हिमं न सौभाग्यविलोपि जातम् ।

एको हि दोषो गुणसन्निपाते निमज्जतींदोः किरणेष्विवांकः॥

(Ku. I. 3)

बहूनामप्यसाराणां समवायो हि दुर्जयः ।

तृणैरावेष्टयते रज्जुर्यया नागोपि बध्यते ॥

(P. I. 14)

कुसुमान्यपि गात्रसंगमात्प्रभवंत्यायुरपोहितुं यदि ।

न भविष्यति हंत साधनं किमिवान्यत्प्रहरिष्यतो विधेः॥

(R. VIII. 44)

सेवां लाघवकारिणीं कृतधियः स्थाने श्रवृत्तिं विदुः ।

(Mu. 3)

वरं मौनं कार्यं न च वचनमुक्तं यदनृतं

वरं क्लेशं पुंसां न च परकलत्राभिगमनम् ।

वरं प्राणत्यागो न च पिशुनवाक्येष्वभिरुचि-

वरं भिक्षाशित्वं न च परधनास्वादनसुखम् ॥ (H. 1)

ADDITIONAL SENTENCES FOR EXERCISE.

वरमावाभ्यां कतिपयदिवसाननयोरप्यदर्शनकृताः क्लेशा अनुभूता न
नरस्य वैशंपायनानवलोकनदुःखदीनं दिने दिने मुखमीक्षितम् (K. 294)

असंशयं क्षत्रपरिमहंक्षमा यत्पार्यमस्त्रामाभिलाषि मे मनः ।

सतां हि संवेहपक्षे वस्तुषु प्रमाणमंतःकरणप्रवृत्तयः ॥ (S'. 1)

सुतनु हवयात्प्रत्वादिज्ञेयलीकमपैतु ते
 किमपि मनसः संमोहो मे तदा बलवानभूत् ।
 प्रबलतमसानेवंप्रायाः शुभेषु हि वृत्तयः
 सजमपि शिरस्यंधः क्षिप्तां धुनोत्यहिशंकया ॥ (S'. 7)

राजा—एवमादिभिरनुपक्रम्योयमातंक्रः । पश्य
 कुसुमशयनं न प्रत्यग्रं न चंद्रमरीचयो
 न च मलयजं सर्वांगीणं न वा माणियष्टयः ।
 मनसिजरुजं सा वा दिव्या ममालमपोहितुं
 रहसि लययेदारब्धा वा तदाश्रयिणी कथा ॥ (V. 3)

स्थाने त्वां स्थावरात्मानं विष्णुमाहुस्तथाहि ते ।
 चराचराणां भूतानां कुक्षिराधारतां गतः ॥ (Ku. VI. 67)

आलोके ते निपतति पुण सा बलिव्याकुला वा
 मत्सादृश्यं विरहतनु वा भावगम्यं लिखंती ।
 पृच्छंती वा मधुरवचनां सारिकां पंजरस्थां
 कच्चिद्भर्तुः स्मरसि रसिके त्वं हि तस्य प्रियेति ॥ (Me. 88)

अरुंधती—हा वत्से

शिष्युर्वा शिष्या वा यदसि मम तत्तिष्ठतु तथा
 विद्युद्धेरुत्कर्षस्त्वयि तु मम भक्तिं द्रढयति ।
 शिष्यत्वं स्त्रैण वा भवतु ननु वंद्यासि जगतो
 गुणाः पूजास्थानं गुणिषु न च लिंगं न च वयः ॥ (U. 4)

स्थाने भवानेकनराधिपः सन्नर्किचनत्वं मखजं विभर्ति ।
 पर्यायपीतस्य सुरैर्हिमांशोः कलाक्षयः आध्यतरो हि वृद्धेः ॥
 (R. V. 16)

प्रेष्यभावेन नामेयं देवीशब्दक्षमा सती ।

स्थानीयवस्त्रक्रियया पत्नोर्णं वीपयुज्यते ॥ (M. 5)

नृपतेः प्रतिषिद्धमेव तत्कृतवान् पंक्तिरथो विलिख्य यत् ।
 अपथे पदमर्पयन्ति हि श्रुतवंतोपि रज्जोनिमीलिताः ॥ (R. IX. 74)

तमवेक्ष्य रुरोह सा भृशं स्तनसंवाधमुरी जघान च ।
स्वजनस्य हि दुःखमग्रतो विवृत्तद्वारमिवोपजायते ॥ (Ku. IV. 26)

व्यतिषजति पदार्थानांतरः कोपि हेतु-

र्न खलु बहिरुपाधीन्प्रीतयः संश्रयन्ते ।

विकसति हि पतंगस्योदये पुंडरीकं

द्रवति च हिमरश्माबुद्गते चंद्रक्रांतः ॥ (Mā. 1)

अर्हस्येनं (द्वात्रिंशं) क्षमयितुमलं वारिधारासहस्रै-
रापन्नातिप्रशमनफलाः संपत्तौ ह्युत्तमानाम् । (Me. 54)

स्थाने दृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च तिस्रसं घाः ॥
(Bg. XI. 36)

राक्षसः—अहो सुश्रियोऽभूदयं प्रयोगः ।

लेखोयं न ममेति नोत्तरमिदं मुद्राभरीया यतः

सौहार्दं शकटेन खंडितामिति श्रद्धेयमेतत्कथम् ।

मौर्ये भूषणविक्रयं नरपतौ को नाम संभावयेत्

तस्मात्संप्रतिपत्तिरेव हि वरं न ग्राम्यमत्रोत्तरम् ॥ (Mu. 5)

स्वसुखानिरभिलाषः खिद्यसे लोकहेतोः

प्रतिदिनमथवा ते वृत्तिरेवंविधैव ।

अनुभवति हि मूर्ध्ना पादपस्तीव्रमुष्णं

क्षमयाति परितापं छायाया संश्रितानाम् ॥ (S'. 5)

उचितः प्रणयो वरं विहंतुं बहवः खंडनहेतवो हि वृष्टाः ।

उपचारविधिर्मेनस्विनीनां न तु पूर्वाभ्याधिकोपि भावशून्यः (M. 3)

It is far better to support one's self by begging from door to door than to be always fawning upon the haughty rich.

Either he is able to do it, or his two brothers, but not any body else.

It is but just that he gives you this warning to spend money economically, for the marriage of your daughter is every day drawing near.

When calamities befall a man, discrimination is the real wisdom; for those who act without discrimination have their miseries multiplied.

The poet that said 'one fault merges in a collection of good qualities', did not properly observe human nature; for generally poverty destroys even a group of good qualities.

Who indeed, except this magnanimous person, would risk his life to save that of others?

Be sure, O woman, that you will ere long be united with your husband; is it not a fact that a river, the water of which is dried up in summer, is again united with its current in the rainy season?

I worship all gods with the same devotion, whether they belong to the Yavanas or Brâhmanas.

I shall even prefer (*use वरं-न*) a dreary forest haunted by tigers and wolves, to a life led in poverty amongst one's kinsmen.

Woe me that have survived all that I held dearest on this earth!

Oh! I have found the ring that I had lost.

Oh! how delightful is the appearance of this man? It is just that the author of the *Rāmâyana* used divine speech to describe his manifold deeds.

Out of hundreds of kings she chose only this king for her husband; for the mind is conscious of its former associations.

Who possibly, that has fallen into the snares of the wicked, has safely escaped? And what weak person has not failed in his attempts at contending with the strong?

LESSON XXIX.

PARASMAIPADA AND ATMANEPADA.

(N. B. In this and the next lesson the unspecified references are to Siddhânta Kaumudî ; and Bk. means the eighth canto of Bhattî Kāvya.).

§ 308. There are two Padas in Sanskrit: the Atmanepada and Parasmaipada. The Atmanepada (' voice for one's self ') denotes that the fruit of the action accrues to the agent (कर्तृ-
गामि फलं); as, कुरुते ' does for himself. ' The Parasmaipada (' voice for another ') denotes that the fruit of the action accrues to another ; गच्छति ' goes for another '. This distinction is scarcely, if ever, observed in practice. It is the original meaning of the terms, but cannot be consistently followed in all cases. Sanskrit writers use both the Padas promiscuously ; as, निदेशमिदानीं श्रोतुमिच्छामि (M. 1) ' I wish now to hear the message ' ; उत्कण्ठसाधारणं परितोषमनुभवामि (S'. 4) ; यावद्यते साधयितुं स्वर्ग्यं (R. V. 15)

If it be supposed that this distinction is meant to be observed when a root admits of both the Padas, this is also not borne out by usage ; as, राजा स्वसूनुश्चंद्रापीड इति नाम चकार । यु-
क्तासौपि विप्रजनोचितं वैशंपायन इति नाम चक्रे (K. 74), where the two Padas are used in the same sense.

§ 309. Some roots are conjugated in one Pada only, as, नम्, भ्रम्, रुच्, भाष् &c. ; some in both the Padas, as कृ, चि, चुर, बुह् &c., while some are restricted to one Pada or the other, according as certain prepositions are prefixed to them, or they are used in particular senses ; as, गम् is Parasmaipada ; but संगम् is Atmanepda ; शास् ' to rule ' is Paras., but आशास् ' to bless ' is Atm. Some roots of this nature are given in this and the next lesson.

Roots of the First Conjugation.

§ 310. The root क्रम्*, when not preceded by a preposition, takes both the Padas. But it is used in the Atm. by itself when the sense of 'continuity' or 'want of interruption', 'energy', and 'development' or 'increase' is indicated; as, क्रममाणिरिसंसादि (Bk. 22) 'moving unobstructed in the enemy's assembly'; अध्ययनाय क्रमते 'shows energy for studying'; क्रमते-स्मिन् शास्त्राणि 'the S'āstras are developed in him.'

(a) Preceded by उप and परा it is Atm. in the same senses; as, इत्युक्त्वा खे पराक्रंस्त (Bk. 22) 'so saying he showed his might in the sky'; परीक्षितुमुपाक्रंस्त राक्षसी तस्य विक्रमं (ibid. 23) 'made bold to test &c.'

(b) When preceded by आ, it is Atm. in the sense of 'ascending' or 'rising' of a luminary; as, आक्रमते सूर्यः (Mbh.) 'the sun rises'; दिवमाक्रममाणेव (Bk. 23). But आक्रामति धूमो हर्म्यतलात् 'the smoke issues from the surface of the terrace'; or आक्रामति धूमो हर्म्यतलं (Mbh.) 'covers the terrace'.

(c) With वि in the sense of 'walking' 'placing the foot-steps'; विष्णुस्त्रेधा विचक्रमे 'Vishnu took three steps'; वाजी विक्रमते; but विक्रामति संधिः 'the joint splits'.

(d) With प्र and उप, in the sense of 'beginning'; as, वक्तुं मिथः प्राक्रमतैवमेनं (Ku. III. 2) 'thus began to talk with him privately.' But प्रक्रामति 'goes'; उपक्रामति 'comes'.

§ 311. The root क्रीड † 'to play' is usually Paras., but when preceded by the prepositions अनु, सं, परि, and आ, it is

* वृत्तिसर्गतायनेषु क्रमः । उपपराभ्याम् । आङ् उद्गमेन । वेः पादाविहरणे ।

प्रोपाभ्यां समर्थोभ्याम् । अनुपसर्गोद्वा । (I. 3. 38-43)

† क्रीडेऽनुसंपरिभ्यश्च । (I. 3. 21)

Atm.; अनु-परि-आ-क्रीडते माणवकः; संक्रीडन्ते मणिभिः यत्र कन्याः (Me. 70) 'play with jewels'. But माणवकमनु क्रीडति (Mbh.) 'plays with Mānavaka'.

(a) With सं, it is Paras. in the sense of 'making a noise'; as संक्रीडन्ति शकटानि (Mbh.) 'the carts creak'.

§ 312. गम् * with सं is Atm. in the sense of 'communicate with', 'unite with', 'join'; as, अक्षधूर्तैः समग्रांसि (D. K. II. 2) 'I joined gamblers'. So कृ or कृच्छ् with सं; as, समारंत ममा-भीष्टाः (Bk. 16).

§ 313. The root चर् † 'to walk', when preceded by उद्, is Atm., when used transitively; as, पानशौडाः पथः क्षीवा वृंदैरुच्चरन्त च (Bk. 31) 'drunkards, being intoxicated, strayed away from the paths in crowds'; so धर्ममुच्चरते 'transgresses duty.' But वाष्पमुच्चरति 'vapour goes up.'

(a) With सं, it is Atm. when used with the instrumental of a conveyance; as, यानैः समचरन्तान्ये (Bk. 32) 'others went in vehicles'; कचिस्वया संचरते सुराणां (R. XIII. 19) 'now passes through the path of gods (sky).'

314. जि‡, when preceded by वि and परा, in the sense of 'to conquer', or 'to be victorious', and 'to defeat' respectively, is Atm.; as, चक्षुर्मेचक्रमंबुजं विजयते (V.B. 1) 'her (blue) eye surpasses the blue lotus'; विजयतां देवः (M. 1) 'victory to your Majesty!'; खं पराजयमानोसौ (Bk. 9) 'defeating (completely overstriding) the sky.'

§ 315. When तप् § 'to heat,' preceded by वि or उद्, is intransitively used, or has 'a limb of the body' for its object, it

* समौ गम्युच्छिभ्याम् । (I. 3. 29)

† उदञ्चरः सकर्मकात् । समस्तृतीयायुक्तात् । (I. 3. 53-4)

‡ विपराभ्यां जेः । (I. 3. 19).

§ उद्भिर्भ्यां तपः (I. 3. 27) ; स्वाङ्गकर्मकाच्चेति वक्तव्यम् ।

is Atm.; as, रविर्वितपतेत्यर्थे (Bk. 14) 'the sun is shining very hot'; तीव्रमुत्तपमानोयमशक्यः सोढुमातपः (ibid. 15) 'this excessively scorching heat is unbearable'; उत्तपते-वितपते-पाणी (Mbh.) 'he warms his hands'. But उत्तपति सुवर्णं सुवर्णकारः (Mbh.) 'a goldsmith heats (causes to melt) gold'; so चैत्रो मैत्रस्य पाणिमुत्तपति.

Obs. तप, by itself is intransitive; as तमस्तपति घर्माशौ कथमाविर्भविष्यति (S'. 5) 'how will darkness manifest itself, when the sun is shining?'

§ 316. नी * 'to lead or carry', without a preposition or with the prepositions उद्, उप, or वि is Atm. in the following senses:— (1) instructing (lit. honouring); as, शास्त्रे नयते 'gives instructions in S'āstra'; (2) 'lifting up'; as, षंडमुन्नयते 'lifts up a stick'; (3) 'initiating into sacred rites'; माणवकमुपनयते 'inves'ts Mānavaka with the sacred thread'; (4) 'knowledge', 'investigation'; तत्त्वं नयते 'investigates the truth'; (5) 'employing on wages', 'hiring'; कर्मकरानुपनयते 'employs labourers as hired servants'; (6) 'paying off, as a tribute, debt' &c; करं विनयते 'pays the tax due to the king'; (7) 'spending', applying to use'; शतं विनयते 'spends a hundred (for charity)'.

(α) नी with वि is Atm., only when the object is something else than 'a part of the body'; as, विनेष्ये क्रोधमथवा (Bk. 28) 'or I shall remove (restrain) my anger'; but गंडं विनयति 'turns away his cheek'.

Obs. विनी in the sense of 'teaching', 'taming', 'domesticating', is Paras.; वन्यान्विनेष्यन्निव वुष्टसत्त्वान् (R. II. 8) 'as if wishing to tame the wicked animals of the forest'; so विनिन्युरेनं गुरवो गुरुप्रियं (R. III. 29).

* संमाननोत्संजनाचार्यकरणज्ञानभृतिविगणनव्ययेषु नियः 1 (I. 3. 36),

§ 317. यम्* preceded by आ is Atm., either when it is intransitively used, or has 'a limb of the body' for its object, or anything other than a work of composition; as, आयच्छते 'spreads'; पाणिमायच्छते 'stretches his hand'; वस्त्रमायच्छते 'spreads the cloth'.

(a) Preceded by सं and उद् it is Atm., when the object is not 'a literary work'; as, त्रीहीन्संयच्छते 'gathers rice'; भारमुद्यच्छते 'lifts up a load'; but उद्यच्छति वेदं 'tries hard to learn the Vedas'.

(b) यम् with उप is Atm., in the sense of 'marrying,' 'espousing', or 'accepting' in general; as, सीतां हित्वा दशमुखरि-पुनोपयेमे यद्व्यां (R. XIV. 71) 'that the enemy of the ten-mouthed (Ravana), having abandoned Sītā, did not marry another'.

§ 318. रम् † 'to sport' is usually Atm., but preceded by the prepositions वि, आ, or परि it is Para.; as, विरम विरम वहे (Ratn. 5) 'stop, stop, O fire'; आरमति उद्याने 'takes rest in a garden'; क्षणं पर्यरमत्तस्य दर्शनात् (Bk. 53) 'was for a time pleased at his sight.'

(a) With उप, when intransitively used, रम् takes either Pada; as, उपारंसीच्च संपद्यन् वानरस्तं चिकीर्षितात् (Bk. 54) 'the monkey seeing him, desisted from what he meant to do'; नात्र सीतित्युपारंस्त (Bk. 55) 'he stopped, seeing there was no Sītā'.

§ 319. वद् ‡ 'to speak' by itself is Atm., in the following senses:—(1) 'showing brilliance or proficiency in'; as, ज्ञात्वे

* आङ्गो यमहनः (I. 3. 28); समुदाङ्ग्यो यमोऽग्रये (I. 3. 75); उपायमः स्वीकरणे (I. 3. 56)

† व्याङ्ग्यपरिभ्यो रमः । विभाषाऽकर्मकात् । (I. 3. 83-85)

‡ भासनोपसंभाषाज्ञानयत्नविमत्युपमंत्रणेषु वदः । व्यक्ताचां समुच्चारणे । अनोरकर्मकात् । विभाषा विप्रलापे । (I. 3. 47-50)

वदते ; (2) ' pacifying or coaxing ' (generally preceded by उप in this sense) ; as, भृत्यानुपवदते 'conciliates or cajoles his servants'; (3) 'knowledge'; as, शास्त्रे वदते 'knows S'āstra'; (4) 'toil', 'effort'; as, क्षेत्रे वदते 'toils in the field'; (5) 'difference of opinion', 'quarrel' (generally preceded by वि in this sense); as, परस्परं विवदमानानां शास्त्राणां (H. 1) 'of mutually conflicting scriptures'; (6) 'flattering', 'requesting'; as, दातारमुपवदते 'coaxes the donor'; [this sense is analogous to (2)].

(a) With संग्र it is Atm., in the sense of 'loud and distinct speaking' (as that of men &c.) ; as, संग्रवदन्ते ब्राह्मणाः 'the Brāhmanas are speaking loudly together' ; but वरतनु संग्रवदन्ति कुक्कुदाः (Mbh.) 'O beautiful lady, the cocks are crowing.'

(b) With अनु, वद् is Atm., under the same circumstances as (a), when it is intransitively used ; as, अनुवदते कठः कलापस्य 'Katha imitates Kalāpa'; but उक्तमनुवदति 'recapitulates or reproduces what is said'; अनुवदति वीणा 'the lute resounds'.

(c) With विप्र, in the sense of 'disputing', 'wrangling' it takes either Pada; as, विप्रवदन्तेति वैद्याः 'the doctors are at variance' (are disputing); ऐद्धिप्रवदमानैस्तां संयुक्तां ब्रह्मराक्षसैः (Bk. 42) 'went to it filled with wrangling evil demons.'

(d) With अप it is Atm., in the sense of 'reviling', 'reproaching'; as, न्यायमपवदते; तृभ्योऽपवदमानस्य (Bk. 53).

§ 320. स्या* is Atm. by itself in the sense of 'disclosing one's intentions'; as, गोपी कृष्णाय तिष्ठते; or 'accepting as umpire'; as, संशय्य कर्णादिषु तिष्ठते यः (Ki. III. 14) 'who, when he is in doubt, has recourse to Karna as his judge or umpire'.

(a) With सं, अव, प्र and sometimes वि it is Atm.; as शरिद्राप्युरुषस्य बाधवजनो वाक्ये न संतिष्ठते (Mk. 1) 'on account of a man's poverty, his relations do not act up to his words'; क्षणम-

* समवप्राविभ्यः स्थः । प्रकाशनस्थेयाख्यायां अ । (I. 3. 22-3.)

प्यवतिष्ठते श्वसन् यदि जंतुः (R. VIII. 82) ' if a being breathes on though only for a moment ' ; हरिर्हरिप्रस्थमथ प्रतस्थे (S'i. III. 1) ' then Hari set out for Hariprastha ' ; so अत्रापरे प्रत्यवतिष्ठते (S. B. 45) ; अमेज्वलतः विस्फुलिगा विप्रतिष्ठेरन् (*ibid.*).

(b) With अ it is Atm., only in the sense of 'solemn declaration' (प्रतिज्ञा) ; as, जलं विषं वा तव कारणावास्थास्ये (Mb.) ' for thee I shall surely have recourse to water or poison '.

§ 321. With उद्* in its literal sense of 'getting up' it is Paras.; but in a figurative sense, it is Atm.; as, उत्तिष्ठमानं मित्रार्ये कस्त्वां न बहु मन्यते (Bk. 12) ' who does not esteem you, who strive for your friend ' ; मुक्तावुत्तिष्ठते ' raises himself up (aspires) to absolution ' ; see Ki. XI. 13, and S'i. XIV. 17 ; but पीठावुत्तिष्ठति, and ग्रामाच्छतमुत्तिष्ठति ' a hundred is yielded by a village '.

§ 322. † With उप it is Atm., in the sense of 'waiting upon in a religious manner', 'worshipping' (as a deity) ; as, ये सूर्यमुपतिष्ठन्ते मन्त्रैः (Bk. 13) ' those who wait upon the sun according to religious *mantras* ' ; न त्र्यंबकादन्यमुपास्थितासौ (Bk. I. 3)

Obs. In this sense of 'waiting upon' in general, the root is found in literature taking either Pada ; as, उपतस्थुर्महात्मानं धर्मेपुत्रं बुधिष्ठिरं (Mb. II. 4. 7) ; स्तुत्यं स्तुतिभिरर्ध्याभिरुपतस्थे सरस्वती (R. IV. 6) ‡

* उदोऽनूर्ध्वकर्मणि । (I. 3. 24)

† उपान्मन्त्रकरणे । (I. 3. 25)

‡ On this the Mahābhāṣya has the following :—

बहूनामप्यचित्तानामेको भवति चित्तवान् ।

पश्ये वानरसैन्योस्मिन्यदर्कमुपतिष्ठते ॥

मेवं मंस्थाः साचितोयमेषोपि हि यथा वयम् ।

एतदप्यस्य कोपियं यदर्कमुपतिष्ठति ॥

§ 323. *With उप it is Atm. also in the following senses:-
 (1) 'uniting', 'joining'; as, गंगा यमुनामुपतिष्ठते 'the Ganges joins the Jumna'; (2) 'forming friendship with'; as, रथिकानुपतिष्ठते (Mbh.) 'forms friendship with charioteers'; (3) 'lead to' (as a way); as, अयं पथाः साकेतमुपातिष्ठते (Mbh.) 'this way leads to Saketa (Ayodhya)'.

(a) With उप it takes either Pada when 'a desire to get a thing' is implied; as, भिक्षुको ब्राह्मणकुलमुपातिष्ठते-ति (Mbh.) 'a beggar waits at the palace of a Brāhmana (with the desire of getting something)'; also when it is intransitively used; as, भोजनकाले उपतिष्ठते 'stands ready at the time of dinner.'

323. ह † with अनु is Atm., in the sense of 'constantly practising'; as, पैतृकमन्त्रा अनुहरन्ते 'horses always practise the gait of their progenitor'; but in the sense of 'resembling' it is Paras.; as, रामभद्रमनुहरन्ति (U. 4).

324. ह ‡ preceded by आ is Atm., in the sense of 'challenging'; as कृष्णश्चाणूरमाह्वयते; (Sk) आहूत चाक्षिराण्मुपारि (Si. XX. 1); but इत एवाह्वयैनमप्यायुष्मन्तं (U. 6) 'call this long-lived boy also here.'

राज्यं नाम शक्तित्रयायत्तम् । शक्तयश्च मंत्रप्रभावोत्साहाः
 परस्परानुगृहीताः कृत्येषु क्रमन्ते । (D. K. II. 8)

असौ पापः क्रमेण शाखांतरैः संचरमाणः कोटरमागत्य
 तातमपगतासुमकरोत् । (K. 33)

* उपहिंवपूजासंगतिकरणमित्रकरणपथिष्विति वाच्यम् ।

† हरतेर्गतताच्छील्य ।

‡ स्पर्धायामाहुः (I. 3. 31)

एवं भोः संततिविच्छेदनिरवलंबानां मूलपुरुषावसाने संपदः
परमुपतिष्ठन्ति । (S'. 6)

उपासि स्नात्वा कृतमंगलो मंत्रिभिः सह समगच्छे ।

(D. K. II. 3)

अये वनदेवतेयं फलकुसुमपल्लवाद्यैर्णमामुपतिष्ठते । (U. 2)

विजयेतां रामलक्ष्मणौ कुंभकर्णमेघनादौ । (A. R. 6)

ततः प्रतस्थे कौबेरीं भास्वानिव रघुर्दिशम् । (R. IV. 66)

वक्तुं धीरः स्तनितवचनैर्मानिनीं प्रक्रमेथाः । (Me. 101)

वलिर्वबन्धे जलधिर्ममथे जह्रेऽमृतं दैत्यकुलं विजिग्ये ।

कल्पांतदुःस्था वसुधा तथोहे तैष भारोऽतिगुरुर्न तस्य ॥

(Bk. II. 39)

उत्तिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिच्छता ।

समौ हि शिष्टैराग्नातौ वत्स्यतावामयः स च ॥

(S'i. II. 10)

अयमपि च गिरं नस्त्वत्प्रबोधप्रयुक्ता-

मनुवदति शुक्स्ते मंजुवाक् पंजरस्थः । (R. V. 74)

यावत्प्रतापनिधिराक्रमते न भानु-

रत्नाय तावदरुणेन तमो निरस्तम् । (R. V. 71)

अथ सर्वस्य धातारं ते सर्वे सर्वतोमुखम् ।

वागीशं वाग्भिरर्थ्याभिः प्राणिपत्योपतास्थिरे ॥ (Ku. II. 3)

स मानसीं मेरुसखः पितृणां कन्यां कुलस्य स्थितये स्थितिज्ञः ।

मेनां मुनीनामपि माननीयामात्मानुरूपां विधिनोपयेमे ॥

(Ku. I 18)

पटुर्धारावाही नव इव चिरेणापि हि न मे
निक्कृतन्मर्माणि क्रकच इव मन्युर्विरमति । (U. 4)
परिक्रीडस्व सानुषु ।

साध्वनुक्रीडमानानि पश्य वृद्धानि पक्षिणाम् ॥
(Bk. VIII. 10)

किञ्चिन्नोपावदिष्टासौ केनचिद् व्यवदिष्ट न ।
शृण्वन् संप्रवदमानाद्रावणस्य गुणाञ्ज् जनात् ॥ (ibid. 28)

ADDITIONAL SENTENCES FOR EXERCISE.

एते भगवत्यौ भूमिदेवानां मूलस्थायतनमंतर्वेदि पूर्वेण कृष्णागरुमलय-
जरसमंगरागमन्योन्यस्य कुर्वाणे कलिदकन्यामंसाकिन्यौ संगच्छते ।
(A. R. 7)

इत्युक्त्वा शुक्रनासो हेमंतकालोत्पलिनीमिवोद्वाष्पां दृष्टिमुद्वहन्नुद्दिपि-
ताधरश्च बहिरलब्धनिर्गमेण स्फुटन्निवांतमन्युपूरेण निम्बसन्नेवावतस्थे ।
(K. 289)

वयोवेषविसंवादि रामस्य च तयोस्तदा ।
जनता प्रेक्ष्य सादृश्यं नाक्षिकं व्यतिष्ठत ॥ (R. XV. 67)

तत्रैनं हेमकुंभेषु संभृतैस्तीर्थवारिभिः ।
उपतस्थुः प्रकृतयो भद्रपीठोपवेशितम् ॥ (R. XVII. 10)

इति दर्शितविक्रियं सुतं मरुतः कोपपरीतमानसम् ।
उपसर्त्तव्यितुं महीपतिर्द्विरदं दुष्टमिवोपचक्रमे ॥ (Ki. II. 25)

पारसीकांस्ततो जेतुं प्रतस्थे स्थलवर्त्मना ।
इन्द्रियाख्यानिव रिपूस्तच्चज्ञानेन संयमी ॥ (R. IV. 60)

विनयंते स्म तद्योधा मधुभिर्विजयश्रमम् ।
आस्तीर्णाजिनरत्नासु द्राक्षावलयभूमिषु ॥ (R. IV. 65)

श्रुतमप्यधिगम्य ये रिपून् विनयंते न शरीरजन्मनः ।

जनयंत्यचिराय संपदामयशस्ते खलु चापलाश्रयम् ॥

(Ki. II. 41)

मियप्राया वृत्तिर्विनयमधुरो वाचि नियमः

प्रकृत्या कल्याणी मतिरेनवगीतः परिचयः ।

पुरो वा पश्चाद्वा तदिदमविपर्यासितरसं

रहस्यं साधूनामनुपधि विद्युद्धं विजयते ॥ (U. 2)

क्षणं भद्रावतिष्ठस्व ततः प्रस्थास्यसे पुनः ।

न तत्संस्थास्यते कार्यं दक्षेणोरीकृतं त्वया ॥ (Bk. VIII. 11)

द्रष्टुं प्रक्रममाणोसौ सीतामभोनिधेस्तटम् ।

उपाक्रंस्ताकुलं घोरैः क्रममाणैर्निशाचरैः ॥ (ibid. 25)

जल्पितोत्क्रुष्टसंगीतप्रनृत्तस्मितवल्गितैः ।

घोषस्यान्ववदिष्टेव लंका पूतक्रतोः पुरः ॥ (ibid. 29)

व्यरमत्प्रधनाद्यस्मात्परित्रस्तः सहस्रदृक् ।

क्षणं पर्यरमत्तस्य दर्शनान्मारुतात्मजः ॥ (ibid. 53)

यावदर्थपरां वाचमेवमाक्षय माधवः ।

विरराम महीयांसः प्रकृत्या मितभाषिणः ॥ (S'i. II. 13)

विपक्षमखिलीकृत्य प्रतिष्ठा खलु दुर्लभा ।

अनीत्वा पंक्रतां धूलिमुदकं नावतिष्ठते ॥ (S'i. II. 34)

समगध्वं पुरः शत्रोर्मोदयध्वं रघूत्तमम् ।

मोपयध्वं भयं सीतां नोपायंस्त दशाननः ॥

ततः प्रास्थिषताद्रींद्रं महेंद्रं वानरा दुतम् ।

सर्वे क्लिक्किलायंतो धैर्यं चाधिषताधिकम् ॥

(Bk. VII. 101-2)

At midnight, while I was sleeping soundly in my bed I was awakened by a noise proceeding from persons quarrelling (चर् with वि) with one another.

Having entrusted the protection of his family to his eldest son, the old man started off (स्था with प्र) for a holy place.

The French, commanded by their ablest General, began (कृन् with उप) to storm the citadel, but the Chinese easily defeated (जि with परा) them.

From high words the two young men came to blows, and the more fiery-tempered of the two challenged (ह्वे with आ) the other to a single combat.

Fie upon those who wait upon (स्था with उप) rich men and flatter them, simply with the desire of getting wealth from them !

The Jumna joins (गम् with सं) the Ganges at Prayaga, and this place is held very sacred by the Hindus.

Cease (रम् with वि) from anger and forsake avarice; fret not thyself in any way to do evil.

While Paras'urāma was riding out (चर with सं) on a high-mettled palfrey, it shied at a pool of water, and the rider was violently thrown down.

The heir-apparent to the throne of England has married (यम् with उप) the daughter of the king of Denmark.

He who initiates (नी with उप) a boy into the sacred ceremonies and teaches him sacred learning, is called an A'chārya.

This way leads (स्था with उप) directly to the river; while the other is rather circuitous; choose which you will.

When the heat of the sun is so scorching (तप् with उत्), how can you go out without an umbrella ?

The light of Brahman is naturally gentle; and, though it be for a time disturbed, it soon resumes (स्था with अव with loc.) its wonted nature.

Expectant of favours, we have long put up with the taunts

- of the wicked, and tamely submitted to the insults of the proud; when then, O Hope, wilt thou cease to work ?

S'ukanāsa waited upon (स्था with उप) Chandrapīḍa, and having advised him on several important matters, returned home with a delighted heart.

LESSON XXX.

Roots of the Second Conjugation.

§ 326. विद् 'to know' with सं is Atm., in the sense of 'recognizing'; as, पितरावपि मां न प्रतिसंविदाते (D. K. II, 3.) 'even my parents do not recognise me'.

(a) It is also Atm., when used intransitively, in the sense of 'knowing', 'to be aware of'; as, को न संविद्वते वायोर्मेनाकाद्रिर्यथा सखा (Bk. 17) 'who do not know that the Maināka mountain is the friend of the wind?'

§ 327. शास् with आ in the sense of 'blessing' and with प्र in the sense of 'praying for' is Atm.; as, ऋक्छंदसाशास्ते (S. 4) 'blesses her by means of a Rik metre'; इहं प्रशास्महे (U. 1.) 'we pray for this'.

§ 328. हन् is usually Paras.; but when preceded by आ it is Atm., when used intransitively and referring to one's own body; as, आग्नान् इव संहिसैरलतैः सर्वतो मुहुः (Bk. 15) 'as if striking with blazing firebrands, in all directions'.

But परस्य शिर आहति (S. K.).

Obs. This restriction is not always observed; आज्ञे विषमवि-
लोचनस्य वक्षः (Ki. XVII. 63).

Roots of the Third, Fourth, and Fifth Conjugations.

§ 329. The root दा 'to give' by itself takes either Pada; but when preceded by अ it is Atm., in the sense of 'taking'; as, नादत्ते भवतां स्नेहेन या पल्लवं (S. 4) 'who, out of affection, would not take (pluck) your foliage'; but मुखं व्याददाति 'opens his mouth'; also विपादिकां व्याददाति 'opens the pimple on his foot'; नदी कूलं व्याददाति; but व्याददते पिपीलिकाः पतंगस्य मुखं (Mbh.)

§ 330. नह् with सं in the sense of 'preparing', 'being ready for' is Atm.; as, छेत्तुं वज्रमणीन् संनह्यते (Bh. II. 6) 'is ready to cut adamants'; युद्धाय संनह्यते (Mbh.) 'prepares for battle'.

§ 331. श्रु with सं, when transitively used, is Paras.; as, सद्बचनं न संशृणोति 'does not listen to my words'; but used intransitively, it is Atm.; as, संशृणुष्व कपे (Bk. 16) 'listen, O monkey'.

Roots of the Sixth Conjugation.

§ 332. कृ 'to scatter' with अप, in the sense of 'throwing up', 'scratching' (with joy) for maintenance or making an abode is Atm.; as, छायापस्किरमाणविष्किर (U. 2) 'the animals scratching (the ground) for food under the shade'; so अपस्किरते कुकुटो भक्ष्यार्थी, आ आश्रयार्थी.

But अपस्किरति कुसुमं 'scatters flower'.

§ 333. गृ 'to eat' is Atm., when preceded by अव; as, अवगिरते त्रासं 'swallows a mouthful'.

(a) With सं in the sense of 'promising', 'pledging one's word'; as, संगिरते शब्दं 'pledges his word'; but संगिरति त्रासं.

§ 334. ग्रह् with आ is Atm., in the sense of 'taking

leave of ' ; ' bidding adieu to ' ; as, आपृच्छस्व प्रियसखममुं (Me. 10)
' take leave of this your dear friend ' .

§ 335. विश् with नि is Atm. ; as, कृषिकंध्याद्रिं न्यविशत
(Bk. VI. 143) ' entered the Kishkindhya mountain ' .

(a) With अभि also ; as, भयं तावत्सेव्यादभिनविशते सेवक-
जनं (Mu. 5) ' in the first place the fear of the person to be
served enters (the mind of) a servant ' .

Roots of the Seventh Conjugation.

§ 336. भुज्* is Atm., except in the sense of ' protecting ' ;
as, आदत्तं भुङ्क्ते ' eats food ' ; सदयं बुभुजे स मेदिनीं (R. VIII. 7)
' he tenderly enjoyed the earth ' ; वृद्धो जनो दुःखशतानि भुङ्क्ते ' old
people suffer hundreds of miseries ' ; but भुनक्ति स्वराज्यं (A. R.
3) ' governs his own country ' .

§ 337. The root युज् when preceded by प्र and उप, or
generally by any preposition beginning or ending with a vowel,
is Atm., except with reference to sacrificial vessels ; as, प्रयुजानः
प्रियावाचः (Bk. 39) ' employing agreeable words ' ; आश्रमधर्मे
नियुङ्क्ते (S. 1) ; तमन्वयुङ्क्त (R. VIII. 18) ; पणवंधमुखान् गुणानजः
षडुपायुङ्क्त (*ibid.* 21) ' Aja employed the six expedients begin-
ning with peace ' .

Roots of the Eighth Conjugation.

§ 338. कृ* ' to do ' by itself admits of either Pada, but it
is Atm., generally with prepositions, in the following senses :—

* भुजेऽनवने । (I. 3.66)

† प्रोपाभ्यां युजेत्यज्ञपात्रेषु । (I. 3. 64) ; स्वरायंतोपसर्गादिति वक्तव्यम् ।
(*Vārtika*).

‡ गंधनावक्षेपणसेवनसाहसिकप्रतियत्नप्रकथनोपयोगेषु कृजः । (I. 3. 32)

(1) 'doing an injury to'; as, उल्कुरुते 'informs against'; (2) 'censure', 'blame', 'overcoming'; as, इदं गे वृत्तिकामुल्लङ्घयते 'the hawk overcomes a snail'; (3) 'serving', 'attending'; as, हरिमुपकुरुते 'serves Hari'; (4) 'acting violently', 'outraging'; परदारान् प्रकुरुते 'outrages another's wife'; (5) 'preparing', 'dressing'; as, एधोदकस्योपस्कुरुते 'fuel prepares (boils) water'; (6) 'reciting'; as, गाथाः प्रकुरुते 'recites stories'; (7) 'employing', 'applying to use'; as, शतं प्रकुरुते 'devotes a hundred' (to sacred purposes); so उपकुर्वन्तमर्थं प्रकुर्वन्तोऽनुजीवित् (Bk. 18).

(a) कृ with उप in the sense of 'doing good to' is used in both the Padas; as, न हि दीपौ परस्परस्योपकुरुतः (S'. B. 420) 'two lamps do not indeed help each other'; किं वां भूयः प्रियमुपकरोमि (Mu. 7); सा लक्ष्मीरुपकुरुते यया परेषां (Ki. VII. 28) 'that is wealth by means of which the possessor does good to others'.

(b) With अनु and परा,* the root is Paras.; as, पराकरोति दानं 'rejects a gift'; अनुकरोति भगवतो नारायणस्य (K. 6).

§ 339. कृ with अधि† is Atm., in the sense of 'bearing', 'enduring' or 'overpowering'; as, शत्रुमधिकुरुते 'forgives or overpowers his enemy'; but मनुष्यानाधिकरोति शास्त्रं (S'. B.) 'Scripture authorizes men'.

§ 340. With वि‡ it is Atm., in the sense of 'uttering' (having 'sounds' for its object); as, स्वरात् विकुरुते 'produces sounds'; but चित्तं विकरोति कामः 'Love affects the mind'.

(a) When intransitively used, it is Atm. with वि; as, विकुर्वे नगरे तस्य (Bk. 21) 'I shall act at will in his city' (वि-विधं चेष्टे). -

* अनुपराभ्यां कृञः। (परस्मैपदं) (I. 3. 79)

† अधेः प्रसङ्गे। (I. 3. 33)

‡ वेः शब्दकर्मणः। अकर्मकाच्च। (I. 3. 34-5)

Roots of the Ninth Conjugation.

§ 341. The root क्री * 'to buy' is Atm., when preceded by परि, वि, and अव ; as, कृतेनोपकृतं वायोः परिक्रीणानं (Bk. 8) 'requiting by deeds the obligations of the wind'; यस्तानि विक्रीणीति (Y. II.) 'he who sells them,'.

§ 342. ज्ञा †, used by itself, admits of both the Padas; as, जानासि विनोदयितुं (U. 1); जानीति हि भवान् (V. 2). With अप it is Atm. in the sense of 'denying', 'concealing'; as, शतमपजानति 'denies a hundred'.

(a) With सं and प्र it is Atm. except in the sense of 'thinking of'; as, शतं संजानीति 'looks for a hundred'; हरचापा-रौपणेन कन्यादानं प्रतिजानीति (P. R. 4) 'promises the hand of his daughter by (on condition of) stringing the bow of Hara.' But मातरं मानुर्वि संजानाति 'thinks of his mother.'

(b) ज्ञा with अनु takes either Pada; as, अनुजानीहि मा गम-नाय (U. 3); ततोनुजज्ञे गमनं सुतस्य (Bk. III. 23) 'then consented to the departure of his son'.

(c) The desiderative of ज्ञा is always Atm. ; as, जिज्ञासमानानुचरस्य भावं (R. II. 26) 'desirous of knowing the devotion of her follower'.

Roots of the Tenth Conjugation and Causals.

§ 343. Roots of the tenth conjugation and causals generally admit of either Pada. But there are exceptions.

(a) ‡ When the causals of transitive verbs are used reflexively, or when the object in the primitive sense becomes the

* परिव्यवेभ्यः क्रियः । (I. 3. 18)

† अपहृवे ज्ञः । संप्रतिभ्यामनाध्याने । (I. 3. 44, 46)

‡ गेरणौ यत्कर्म णौ चित्स कर्ताऽनाध्याने । (I. 3. 67)

agent in the causal, the *Atmanepada* is used, except in the sense of 'remembering with tenderness'; as, भक्ता भवं पश्यति 'devotees see Bhava'; भवो भक्तान् दर्शयते 'Bhava shows himself to his devotees'; दर्शयते नित्यं मनुष्यान् (Mb. II. 5. 86.); but स्मरयति वनगुल्मः कोकिलः=उत्कण्ठपूर्वकस्मृतौ विषयो भवति (S. K.). This it will be easily seen, is quite different from the ordinary use of the causal; भक्तान् भवं दर्शयति देवदत्तः.

(b) In general, the causal takes *Atm.* when the fruit of the action accrues to the agent; as, कटं कारयते 'gets the mat prepared for himself'; स्वार्थं कारयमाणाभिः (Bk. 48) 'accomplishing their own good'.

§ 344. * The causals of बुध्, युध्, नश्, जन्, इ (with अधि प्र, हु, सु take *Parasmaipada*, ; as, बोधयति पञ्च, नाशयति दुःखं, जनयति सुखं &c.

(a) Roots having the sense of 'eating' or 'swallowing' and 'shaking' take *Paras.* अद् is an exception, except when the act is not for the agent.

§ 345. † The causals of पा 'to drink', दम्, यम् with आ, यस with आ, मुह् with परि, रुच्, तृन्, and वद् (with अभि) are used in the *Atm.*, when the fruit of the action accrues to the agent; as, पिबत्यसौ पाययते च सिन्धुः (R. XIII. 9).

(a) मन् with आ is *Atm.* in the sense of 'addressing' and 'bidding adieu to'; as, आमन्त्रयध्व सहचरं (S. 3) 'bid farewell to your companion'.

सा दूरस्थितैव पाणिना वेणुलतामादाय नरपतिप्रबोधनार्थं

* बुधयुधनशजनेङ् मुद्रुभ्यो जेः । (I. 3. 86)

† न पादभ्याङ्ग्यमाङ्ग्यसपरिमुहं रुचिर्नृतिवदवसः । (I. 3. 89)

सकृत्सभाकुट्टिममाजघान । (K. 10)

सखे सीरध्वज हृदयमेवामंत्रयस्व किमर्थं कृतार्थमसीति ।

(A. R. 3)

सखे सैव धन्या गणिकादारिका यामेवं भवन्मनोभिनिवि-
शते (D. K. II. 2)

इयमतिक्रम्य स्वकुलधर्ममर्थनिरपेक्षा गुणेभ्य एव स्वं यौ-
वनं विचिक्रीषते (*ibid.*).

राज्ञा च तथानुशिष्टा सत्यप्यनाश्रवैव सा यदासीत्तदास्याः
स्वसा माता च निर्वधेन राज्ञे समगिरेताम् । (D. K. II. 2)

मानी मानसारो महेश्वरं समाराध्यास्माद्भयदां गदां लब्ध्वा
आत्मानमप्रतिभटं मन्यमानो महाभिमानो भवंतमभियोक्तुमु-
द्युंक्ते । (D. K. I. 1)

ततः प्रवृत्तासु प्रीतिसंकथासु सुहृदां वृत्तांतं श्रोतुं कृतप्र-
स्तावस्तांश्च तदुक्तावन्वयुंक्त । (D. K. II. 1)

तथास्मासु प्रतिविधाय तिष्ठत्सु राजापि विज्ञापितोदंतो जा-
तान्तापः पारग्राभिकान् प्रयोगान् प्रायः प्रायुंक्त । (D. K. II. 4)

मदसिंक्तमुखैर्मृगाधिपः करिभिर्वर्तयते स्वयं हतैः ।

लघयन् खलु तेजसा जगन्न महानिच्छति भूतिमन्यतः ॥

(Ki. II. 18)

उज्जत्सु संहार इवास्तसंख्यमह्नाय तेजस्विषु जीवितानि ।

लोकत्रयास्वादनलोलजिह्वं न व्याददात्याननमत्र मृत्युः ॥

(Ki. XVI. 16)

मृदुव्यवहितं तेजो भोक्तुमर्थान् प्रकल्पते ।

प्रदीपः क्षेहमादत्ते दशयाभ्यन्तरस्थया ॥ (S'i. II. 85)

षाड्गुण्यमुपयुंजीत शक्त्यपेक्षी रसायनम् ।

भवंत्यस्यैवमंगानि स्थासूनि ब्रह्मवन्ति च ॥ (S'i. II. 93)

कृतसीतापरित्यागः स रत्नाकरमेखलाम् ।

बुभुजे पृथिवीपालः पृथिवीमेव केवलाम् ॥ (R. XV. 1)

कुलभार्या प्रकुर्वाणमहं द्रष्टुं दशाननम् ।

यामि त्वरावाञ् शैलेंद्र मा कस्यचिदुपस्कृथाः ॥

योऽपचक्रे वनात्सीतामाधिचक्रे न यं हरिः ।

विकुर्वाणः स्वरानद्य बलं तस्य निहन्म्यहम् ॥

(Bk. 19-20)

आत्मानमपजानानः शशमात्रोऽन्यद्दिनम् ।

ज्ञास्ये रात्राविति प्राज्ञः प्रत्यज्ञास्त क्रियापटुः ॥

संजानानान् परिहरन् रावणानुचरान् बहून् ।

लंकां समाविशद्रात्रौ वदमानोऽरिदुर्गमाम् ॥

(*ibid.* 26-7)

ADDITIONAL SENTENCES FOR EXERCISE.

अथ कुपितोऽर्थपतिर्व्यवहर्तुमर्थगर्वावभियोक्ष्यते । तं च भूयाश्चित्रैरुपा-
यैः कौपीनावशेषं करिष्यावः । (D. K. II. 2)

प्रजाभिस्तु बंधुमतो राजानो न ज्ञातिभिः । तदुत्तिष्ठ कुरुष्व पुरेव सर्वाः
क्रियाः । कृताहारे त्वय्यहमपि सुखमुपभोक्ष्ये पथ्यमित्येवमभिहितस्यास्य
विधक्षन्निव हृदयमतितरां शोकानलः संदुधुक्षे । (H. C. 5)

सभाजने मे भुजमूर्ध्वबाहूः सव्येतरं प्राध्वमितः प्रयुंक्ते । (R. XIII. 43)

स किसखा साधु न शास्ति योधिपं हितान्न यः संशृणुते स किंप्रभुः ।
सदानुकूलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसंपदः ॥ (Ki. I, 5)

सखीनिव प्रीतियुजोऽनुजीविनः समानमानान् सुहृदश्च बंधुभिः ।
स संततं दर्शयते गतस्मयः कृताधिपत्यामिव साधु बंधुताम् ॥

(Ki. I. 10)

मवमानसमुद्धतं नृपं न विद्युन्ते नियमेन मूढता ।

अतिमूढ उदस्यते नयान्नयंहीनादपरज्यते जनः ॥ (Ki. II, 49)

स राजलोकः कृतपूर्वसंविदरंभसिद्धौ समयोपलभ्यम् ।

आदास्थमानः प्रमदाभिर्न तदावृत्त्यं पथानमजस्य तस्यौ ॥ (R. VII. 31)

असंविदानस्य ममेश संविदां तितिक्षितुं बुद्ध्यरितं त्वमर्हसि ।

विरोध्य मोहात्पुनरभ्युपयुषां गतिर्भवानेव दुरात्मनामपि ॥

(Ki. XVIII. 42)

तत्प्रतीपप्रवनादि वैकृतं प्रेक्ष्य शांतिमधिकृत्य कृत्यवित् ।

अन्वयुक्तं गुरुमीश्वरः क्षितेः स्वन्तमिष्यलघयत्स तद्व्यथाम् ॥

(R. XI. 62)

नृपतिः प्रकृतीरवेक्षितुं व्यवहारासनमादरे युवा ।

परिचेतुमुपांशु धारणां कुशपूतं प्रवयास्तु विष्टरम् ॥ (R. VIII. 18)

समनद्ध किमंग भूपतिर्ग्रहि संधित्सुरसौ सहायुना ।

हरिराक्रमणेन सन्नतिं किल विभ्रीत भियेत्यसंभवः ॥ (S'i. XVI. 34.)

न्यस्ताक्षरामक्षरभूमिकायां कात्स्न्येन गृह्णाति लिपिं न यावत् ।

सर्वाणि तावच्छ्रुतद्वन्द्वयोगात् फलान्युपायुक्तं स दंडनीते ॥

(R. XVIII. 46).

नैतच्चित्तं यदयमुपदिश्यामसीमां धरित्री-

मेकः कृत्स्नां नमरपरिघप्रांशुबाहुर्भुनाक्ति ।

आशंसन्ते समितिषु सुराः सक्तवैरा हि दैत्यै-

रस्याधिज्ये धनुषि विजयं पौरुहूते च वज्रे ॥ (S'. 2)

यन्मां विधेयविषये सभवाच्चिद्युन्ते

त्नेहस्य तत्फलमसौ प्रणयस्य सारः । (Mal. 1)

अवाद्वायुः शनैरस्यां लतां नर्तयमानवत् ।
 नायासयते संवस्ता ऋतवोऽन्योन्यसंपदः ॥
 ज्योत्स्नामृतं शशी यस्यां वापीर्विकासितोत्पलाः ।
 अपाययत संपूर्णः सदा दद्यामुखाजित्या ॥
 प्रादमयंत पुष्पेषु यस्यां वंद्यः समाहृताः ।
 परिमोहयमाणाभी राक्षसीभिः समांघृताः ॥
 यस्यां वासयते सीतां केवलं स्मरिषुः स्मरात् ।
 न त्वरोच्यतात्मानं चतुरो बुद्धिमानपि । (Bk.VIII. 61-4)

उत्क्षिप्तगात्रः स्म विडंबयन्नभः समुत्पत्तिष्यंतमर्गैर्द्रमुच्चकैः ।
 आकुंचितमोहनिरूपितक्रमं करेणुरारोहयते निषादिनम् (Si.XII.5)

Rishyas'ringa blessed (शास् with आ) Si'ta with the words
 'mayest thou give birth to a warrior.'

When you prepare (नह् with सं) for this mortal combat,
 take (ह् with आ) with you your best weapons.

Listen, my lord. You may oppress me, you may deprive
 (युज् with वि) me of all my property; but you cannot take away
 from me my attachment to the cause of Truth.

The ass, dressed in a tiger's skin, inspired fear (caus. of
 भी) in the animals that grazed about in the field.

Out of the six expedients always use (युज् with प्र) con-
 ciliation first; if that should fail, have recourse to others.

The cowherd made his cows drink (पा) the clear water of
 the pools and then took his way home; as the sun was about
 to set.

When a man has to go to a distant place, he takes leave
 of (प्रच्छ् with आ) his elders and bows down to his tutelary
 deities.

The elephant, afflicted by the scorching heat of the sun, at once plunged into (विच with नि) the deep pool of water.

The king, who protects (भुज्) his subjects as if they were his own children, himself enjoys (भुज् with उप) unending happiness, and secures the loyal attachment of his people to the throne.

The king of the Drupadas promised (ज्ञा with प्रति) the hand of his daughter to any one who would shoot through a fish hung above a basin of water, by looking at its image below.

The sons of Sagara, while searching the sacrificial horse, fell in with the sage Kapila, and accused (युज् with अग्नि) him as the stealer of the horse.

Unluckily it fell out that the mother in her precipitate flight, blinded with haste, dashed (हन् with आ) her favourite child's head against a stone and killed it.

The crow picks up (कृ with अप) crumbs of cakes or other bits of eatables, and thus maintains himself.

A king of Persia once asked (युज् with अनु) a philosopher 'What do you value most in kings?' 'Absence of greed' was his reply.

In this Kall age parents often sell (क्री with वि) their girls for money and wed them to persons bent double with age ! Is this not monster-like ?



PART IV.

ANALYSIS AND SYNTHESIS OF SENTENCES.

§ 346. In the first three Parts we have dealt with some of the chief principles that regulate the joining together of words in sentences. We have also explained the meanings and uses of the more important grammatical forms and useful connective particles, which, as observed by Prof. Bain, 'belonging alike to all subjects and all styles, are the very hinges of composition'. The explanation of such forms and words is the more necessary in the case of Sanskrit, as in the existing Sanskrit Grammars that subject is rarely or very imperfectly treated, though, perhaps, in doing so a writer may seem to trench a little on the province of the lexicographer.

To render the rules of Syntax more simple and intelligible, it is necessary to consider the analysis of sentences. This will enable the student to ascertain the different parts of sentences and the relation in which they stand to one another. The *analysis of sentences* will also facilitate Sanskrit composition, and help the student in translating from Sanskrit into English and *vice versa*.

SECTION I.

ANALYSIS OF SENTENCES.

§ 347. A *sentence* is the expression in language of a complete thought.

The expression of a single idea is a *word* (पद); the aggregation of two or more *words* without a subject or predicate is a *phrase* (पदसमुच्चय); and the collection of words containing a finite and complete idea is a *sentence* (वाक्य); as,

रामः, सुवर्णं, नीतिः (words); रामविवासनं, अभितप्तं सुवर्णं, जनहितावहा नीतिः (phrases); and रामविवासनं कैकेय्या अभितप्तं, अभितप्तं सुवर्णं विलिनाति, जनहितावहा नीतिः राज्ञा अनुरुध्यते (sentences).

N. B.—A sentence, whether indicative, imperative, optative, or interrogative in *form*, is the same in *essence*.

§ 348. Every sentence consists of two parts : the *Subject* and *Predicate*. That about which something is said or asserted is the *Subject*, and that which is said about the subject is the *Predicate* ; as, सविता उदेति ' the sun rises '. Here सविता is the *subject* and उदेति the *predicate*.

§ 349. Sentences are of three kinds : *Simple*, *Complex* and *Compound*.

A *simple* sentence contains one subject and one finite verb or whatever serves as a predicate (see further on) ; as,

अहं पापकारिणी महाभागमद्राक्षं (K. 166); धिक् तां (Bh. II. 2).

A *complex* sentence is one which, while containing but one principal subject and one principal predicate, has two or more finite verbs ; as,

यां चिंतयामि सततं मयि सा विरक्ता (Bh. II. 2) ; यदि गर्जति वारिधरो (स) गर्जन्तु (Mk. 5)

A *compound* sentence is one which contains two or more principal sentences ; as,

दुर्वोह गां स यज्ञाय शस्याय मघवा दिवं (दुर्वोह च) (R. I. 26).

THE SIMPLE SENTENCE.

350. The simple sentence contains one subject and one finite verb.

This is the most elementary form of a simple sentence : the enlarged and complicated forms may be considered as growing out of this by means of the processes afterwards given.

§ 351. The primary elements of the simple sentence, Subject and Predicate, may be enlarged by one or more secondary elements or adjuncts attached to them, which, in their turn, may undergo further expansions.

Subject.

§ 352. The *subject* may be a noun, simple or compound, or a pronoun ;

‘आत्मा’ तपस्यायोजितः (K. 173); ‘शुक्रनासः’ सविस्तरमुवाच (K. 102); भरतशत्रुघ्नौ द्वंद्वं बभूवतुः (R. X. 81); ‘त्रैलोक्यं’ अपि पीडितं ; ‘पटुत्वं’ कथायोगेन बुध्यते (H. 1); ‘मरणं’ प्रकृतिः शरीरिणां (R. VIII. 87); ‘सो’ प्याचूचक्षे (D. K. II. 8).

Obs. (a) As the inflexion of the verb itself shows the number and person of the subject, it is very frequently not expressed at all ; as, (भवान्) भवनयतु नः कुतूहलं (K. 18); कथं मंत्रभाग्यः करोमि (अहं) (U. 3); (त्वं) ब्रूहि रामचरितं (U. 2)

(b) An adjective is often used without the noun qualified by it; as, ‘विद्वान्’ सर्वत्र पूज्यते ; ‘द्वावपि’ आगमिनौ (M. 3).

(c) The numeral substantives often stand as the subject of a sentence; शरदां ‘अयुतं’ ययौ (R. X. 1); ‘ज्ञतं’ अनुच्यमायुष्कामस्य

§ 353. The simple subject may be enlarged by the various means of qualifying the noun or pronoun:—

(1) By an adjective—pronominal or participial, qualitative, or quantitative.

‘स’ राजा किमारंभः संप्रति (U. 2); का ‘इयमन्या’ विभीषिका (U. 4); ‘ब्रजंश्च’ (स) समर्थयामास (K. 133); एवं ‘अभिधीवमानः’ स प्रत्यवादीन् (K. 147); पदपंक्तिर्दृश्यते ‘अभिनवा’ (S'. 3) ‘चतर्दश’ सहस्राणि रक्षसां भीमकर्मणां हतानि (U. 2).

(2) By a noun or pronoun in the genitive case ;

‘रामस्य’ करुणो रसः (U. 3) ; अपि कुशली ‘ते’ गुरुः (R. V. 4) ; अन्यविषया न तु दृष्टिः ‘अस्याः’ (S'. 3).

(3) By a noun in apposition ;

तस्मिन् ‘भोजवंशभूषण’ ‘संभावयिता बुधान्’ पुण्यवर्मा नामासीत् (D. K. II. 8).

Obs. Participial adjectives, if derived from transitive verbs, may govern an object ;

‘आसेद्विवान्’ रत्नवत् ‘आसनं’ सः गुहेनोपमेयक्रांतिरासीत् (R. VI. 4) ; ‘अनुयास्यन् मुनितनयां’ (अहं) विनयेन वारितप्रसरः (S'. 1) ; ‘रसिकमनांसि समुल्लासयन्’ वसंतसमयः समाजगाम (D. K. I. 5).

N. B.—Indeclinable past participles in Sanskrit are of the nature of *adverbs* showing *time*, and will be considered in treatment of the *extension* of the predicate.

§ 354. The most general and frequent means of enlargement in Sanskrit is the use of *compounds*. They are the very essence of Sanskrit, and it will be difficult to find a passage where no compound is used. No limits have been set by grammarians to the length of these compounds, and to what extremity (absurd in some cases) this latitude is carried by writers will be even from the works of Dandin, Subandhu, Bāṇ, and even Bhavabhūti (see Lavangikā's speeches in Māl. Act III., and the well-known Dandaka metre in Act V). Compounds of moderate length add beauty to a sentence, and play a very important part in the economy of words.

§ 355. The compounds most frequently used in the enlargement of the noun or pronoun are the Tatpurusha (Inflectional and Appositional) and Bahuvrīhi.

(1) Instead of the simple adjective may be used the In-

lectional Tatpurusha, Karmadhāraya, Upapada Tatpurusha, and Bahuvrīhi ;

क्षपिता 'तद्विदपाश्रिता' लता (R. VIII. 47); 'अवलाविप्रयुक्तः' 'कनकवल्लभंशरिक्तप्रकोष्ठः' स कामी (Me. 2); 'उदजद्वारविरुद्धं' नीवारवर्लि (S'. 4); 'तांबूलकरंकाहिनी' तरलिका (K. 148); 'गृहीतप्रतिमुक्तस्य' तस्य (R. IV. 43); कुल्यांभोभिः 'पवनचपलैः' (S'. 1).

(2) The Genitive Tatpurusha is mostly used for the possessive case ;

कौत्सः प्रपेदे 'वरतंतुशिष्यः' (R. V. 1); नटशंका 'हरिणशिशवः' चरंति (S'. 1).

§ 356. The subject may be further enlarged by a repetition or combination of two or more of the above modes, and the adjuncts themselves, if they be nouns or pronouns, may be enlarged by other adjuncts :—

एकदा तत्रस्थ एव मृगयानिर्गतो विचरन् (adj.) काननं क्रिनंर-
मिथुनमद्राक्षीत् (K. 119); तत्तनयश्च (gen. Tat.) हारीतनामा
(adj.) तापसकुमारकः (noun in apposition) सनत्कुमार इव सर्व-
विद्यावदातचेताः (adj. Bahuv. comp.) सिन्धुसुः (adj.) उपा-
गमत् (K. 37); ताभिरष्टाभिः प्रत्यक्षाभिः (adj. to तनुभिः) तनुभिः
प्रपन्नः (adj. of Subj.) ईशो वः अवतु (S'. 1); मदंवा पूर्णभद्रज्ञो-
धितार्था (adj.) तादृशेषु व्यसने (adv. to the next) नातिविह्वला
(adj.) कुलपरिजनानुयाता (adj.) मत्पितुरुत्तमांगं उत्संगेन धारयंती
(part. adj. with obj. and adv.) राज्ञे समादिदेश (D. K.
II. 4); so 'तस्य' 'त्रयः' पुत्राः 'परमवुर्मेधसो' 'वसुशक्तिरुग्रशक्ति-
रनेकशक्तिश्चेतिनामानो' बभूवुः (P. I.); दुःखेन तप्यंते 'त्रयो' 'नः'
पितरः 'अपरे' (U. 5)

Obs. This idea of enlarging the noun has been carried to excess by writers like Bāna, Dandin, and Subandhu in their de-

scriptions of persons, places, towns, rivers &c. Enlargement should be carried on so long as the sense does not become complicated or unintelligible. When there is danger of the sense being complicated, the sentence should be split up into two or more sentences.

Object or Completion of Predicate.

§ 357. If the Predicate be a transitive verb, or a verb of motion, or any verb becoming transitive by the force of prepositions, it is *completed by means of an object*. The *object* may be a noun, or a pronoun, or whatever else may serve the purpose of a noun;

‘जावर्लि’ अपद्वयं (K. 42); आखंडलः ‘काममिदं’ वभाषे (Ku. III. 11); याति ‘अस्तशिखरं’ पतिरोषधीनां (S'. 4); विचचार ‘दावं’ (R. II. 8); पत्तिः ‘पद्मति’ अभ्यपत्तु (R. VII. 37).

§ 358. The object, being of the same nature as the subject, may be enlarged in the same way (see § § 353-6.):—

तियंवकं ‘संयमिनं’ ददर्श (Ku. III. 44); ‘विलपंतं’ कर्पिजलमश्रौषं (K. 165); तं ‘तस्थिवांसं’ ‘नगरोपक्रंटे’ (adv. to adj.) प्रत्युज्जगाम कथकैशिकैः (R. V. 61); प्रकृतिवक्रः स ‘कस्य’ अनुनयं प्रतिगृह्णाति (S'. 4); ‘इदं’ ‘अव्याजमनोहरं’ वपुः ‘तपःक्षमं’ साधयितुं य इच्छति (S'. 1); मेघं ‘आश्लिष्टसानुं’ ‘वप्रक्रीडापरिणतगजप्रेक्षणीयं’ ददर्श (Me. 2); अवनिपतिस्तु ‘प्रतीहार्या निर्दिश्यमानां’ तां ‘प्रावृषमिव घनकेशजालां’ ‘अलक्रोद्धासिनीं’ ‘अचिरोपरूढयौवनां’ ‘अतिशयरूपाकृतिं’ अनिमेषलोचनो ददर्श (K. 11).

§ 359. Verbs of ‘making,’ ‘naming,’ ‘calling,’ ‘thinking,’ ‘considering,’ ‘appointing’ &c., govern a *factive* object, besides the principal one; as,

तमात्मजन्मानं ‘भजं’ चकार (R. V. 36); आज्ञामपि ‘वरप्रदानं’ मन्यन्ते, दर्शनप्रदानमपि ‘अनुमहं’ गणयन्ति (K. 108); प्रत्या-

ख्यानमपि 'ईर्ष्या' संभावयति, आक्रोशमपि 'परिहासं' आकलयति, दोषसंकीर्तनमपि 'स्मरणोपायं' अवगच्छति, अवज्ञानमपि 'अनियंत्रणं' प्रणयं उत्प्रेक्षते (K. 235).

§ 360. In the case of verbs governing two objects, such as बुह्, याच, शास् and नी &c, there is a *principal* and a *secondary* object, or a *direct* and an *indirect* object. See § 40.

§ 361. Sometimes verbs, transitive in *sense*, govern, by virtue of special rules, a noun or a pronoun in the dative, ablative, genitive, or locative case. Such cases may be regarded as *completions* of the predicate, for without them the sense is not complete; स्पृहयामि दुर्ललिताय 'अस्मै' (S'. 7); कुप्यति 'हितवादिने' (K. 108); असूयति 'मह्यं' प्रकृतयः (V. 4); 'पापान्' जुगुप्सते (Mbh.); स्मरसि वा 'तस्य प्रवेशस्य' (U. 6); स स्निह्यति 'आवयोः' (U. 6).

§ 362. Verbs of 'giving,' 'telling,' 'promising,' 'sending,' govern a dative of the person to whom something is given, told &c.; this dative may be regarded as an *indirect object*;

'विप्राय' गां प्रतिवृणोति, भोजेन दूतो 'रघवे' विसृष्टः (R. V. 30)
'तस्मै' प्रस्तुतमाचक्षते (R. V. 19.)

Obs. From another point of view, they may be regarded as *extensions* of the Predicate, answering to the question 'to whom,' 'whither'.

The Predicate.

§ 363. The Predicate may be a single, finite verb; as, 'आज्ञापयन्तु' भवान् (S'. 4); त्वया सह गौतमी 'यास्यति' (*ibid.*).

§ 364. The Predicate may also be a substantive or adjective, with the verb अस् 'to be' expressed or understood;

अविवेकः परमापदां 'पदं' (Ki. II. 30); एवं 'असि' महसां 'भाजनं' (Mâl. 1); वत्से किमेवं 'कातरा' 'असि' (S'. 4); 'गृही-

तः संदेशः (*ibid.*) ; 'अवहितोस्मि' (S'. 7) ; तेन हि श्रियांसि 'अनति-
क्रमणीयानि' (S'. 7) ; 'वृषिताः स्थ' 'परिभूताः स्थ' रामहतकेन (U.
1) ; व्यावर्तितनुरगश्च पुनः 'चितितवान्' (K. 121.)

(a) The root अस् is, by pre-eminence, the verb of incom-
plete predication, and hence it requires a noun or adjective after
it to complete its sense, as in the above instances. But when it
denotes 'existence,' it may stand by itself ; as,

हिमालयो नाम नगाधिराजः अस्ति (Ku. I. 1).

So also भू when it implies mere 'existence' and not 'be-
coming' ; 'बभूव' योगी किल कार्तवीर्यः (R. VI. 38).

(b) Sometimes the predicate (अस्, विद्, वृत्) is not expressed
at all; मातले कतमस्मिन्प्रदेशे मारीचाश्रमः (S'. 7) i. e. अस्ति, विद्यते &c.

§ 365. There are other verbs of incomplete predication, such
as, भू, वृत् 'to become,' जन् 'to become or 'grow', भा, वृश्, or
लक्ष pass. 'to appear,' 'to seem' &c., which require a noun or
adjective to make a complete predicate :

तोपि 'यथोक्ताः' 'संवृत्ताः' (P. I.) ; तव प्रजासु विडौजाः 'प्रा-
ज्यवृष्टिर्भवतु' (S'. 7) (become the pourer of copious showers) ;
ईदृशानां विपाकोपि 'परमाद्भुतो जायते' (U. 3) ; स्वात्यां सागरद्युक्ति-
संपुटगतं (पयः) 'सन्मौक्तिकं जायते' (Bh. II. 67) (becomes or
grows a good pearl) ; अयं पांड्यः 'अद्रिराजः' इवाभाति (R. VI.
60) ; 'मदनक्लिष्टा' इयमालक्ष्यते (S'. 3) (appears or seems afflicted
by love.)

(a) The same is the case in the passive construction of verbs
like मन् 'to consider,' 'deem,' 'think,' कृ 'to change into,' &c;

नलिनी 'पूर्वनिर्देशनं मता' (R. VIII. 45); व्याघ्रः 'कुक्कुरः कृतः'
(H. 4) ; so स 'सेनापतिर्नियुक्तः'.

Hence the predicate, if a noun or adjective, agrees in case
with the subject, or is in the nominative case.

§ 366. Sometimes, as in English, a sentence is expressed in a contracted form, by the use of particles or interjections, when the Subject and Predicate, or both, are not expressed, but have to be evolved out of the particles ; as,

‘धिरू’तां च तं च = ‘सा’ च ‘स’ च ‘नियौ’स्तः ; शिवाय ‘नमः’ = शिवः प्रणम्यते ; ‘अलं’ प्रयत्नेन = प्रयत्नेन न ‘किमपि’ साध्यं &c.

§ 367. An indeclinable not unfrequently serves the purpose of the predicate ; as,

विषवृक्षोपि छेत्तुं ‘असांप्रतम्’ (Ku. II. 55) = न युज्यते ; पवनः आलिङ्गितुं ‘शक्य’ (S'. 3) ; = शक्यते ; ‘कष्टं’ खलु अनपत्यता (S'. 6) ; मनसिजरुजं सा वा दिव्या मम ‘अलं’ अपोहितुं (V. 3).

Extension of the Predicate.

§ 368. The Predicate is enlarged—is more accurately defined or determined—by an adverb, or whatever has the force of, or is equivalent to, an adverb. Such are adverbs of time, place, manner &c., particles and interjections, the several case inflectional forms (except those of the nominative, accusative, genitive and vocative) ; and combinations of prepositions or adverbs with nouns ; मया सार्धं, रामाद्विना, वृक्षाणामधः, रात्रः समक्षं &c.

§ 369. The enlargements or extensions of the Predicate may be classified under four heads : —

- (1) Those relating to time.
- (2) Those relating to place.
- (3) Those relating to manner.
- (4) Those relating to cause and effect.

Adjuncts of Time.

§ 370. Adverbial adjuncts of *Time* are used to show one of the following conditions :—

(1) *Point or period of time*, answering to the question 'When?' ;

द्वयं गतं 'संप्रति' शोचनीयतां (Ku. V. 71) ; 'ततः' प्रविशति कञ्चुकी (S'. 5) ; यास्यति 'अद्य' शकुंतला (S'. 4) ; आषाढस्य 'प्रथम-दिवसे' मेघं ददर्श (Me. 2) ; 'अनुदिवसं' परिहीयसे अंगैः (S'. 3) ; गिरिशमुपचचार 'प्रत्यहं' सा सुकेशी (Ku. I. 60) ; 'अस्मात्परं' को नः कुले निवपनानि नियच्छति (S'. 6).

Obs. (a) Locative absolute constructions generally signify *time*, and may be regarded as adverbs of *time* under this head ;

'अंतर्हिते शशिनि' सैव कुमुद्वती मे दृष्टिं न नंदयति (S'. 4)

i. e. 'the moon having disappeared or *when* the moon is hid &c. ;

'गते च केयूरके' चंद्रापीडमुवाच (K. 181).

(b) Similarly indeclinable past participles in *त्वा* (changed to *य* or *त्य*) are adverbial adjuncts showing *point or period of time*. If derived from transitive verbs, they may govern an object ;

प्रतिनिवृत्य तं प्रदेशं व्यलोकयम् (K. 125) ; महाश्वेता 'तच्छ्रुत्वा'

सुचिरं 'विचार्य' केयूरकं प्राहिणोत् (K. 181) ; 'अचिरात्' पावनं तनयं प्रसूय' मम विरहजां शुचं न गणयिष्यसि (S'. 4).

(2) *Duration of time or space* answering to the question 'How long' :—

'इयंति दिवसानि' प्रजागरकृशो लक्ष्यते (S'. 3) ; दत्तदृष्टिः 'सुचिरं' व्यचरम् (K. 152) ; 'क्रोशं' कुटिला नदी (S. K.) ; 'स्तन्य-त्यागं यावत्' अवैक्षस्व (U. 7).

(3) *Repetition of time*, answering to the question, 'How often' :—

'वारंवारं' तिरयति दृशोरुद्धमं बाष्पपूरः (Mál. 1) ; अहो 'द्विः' भुंक्ते (S. K.) ; ताम्यन्मूर्तिः श्रयति 'बहुशः' चंद्रपादान् (Mál. 3).

Adjuncts of Place.

§ 371. Adverbial adjuncts of *place* specify three relations:

(1) *Rest in a place, answering to the question 'Where' ;*

अस्ति 'अवंतीषु' उज्जयिनी नाम नगरी (K. 48) ; ' कस्मिंश्चि-
वधिष्ठाने ' कौलिकरथकारौ प्रतिवसतः स्म (P. I. 5) ; एष कण्वस्य
महर्षेः 'उपमालिनीतीरं' आश्रमो दृश्यते (S'. 1) ; अस्ति 'उत्तरस्यां दिशि'
नगाधिराजः (Ku. I. 1) ; निर्मलनखलमूर्तिः 'पादयोः' पतति (K. 193).

(2) *Motion to a place, answering to the question 'Whither' ;*

सा तरलिका 'क' गता (K. 176) ; 'नीचैः' गच्छति 'उपरि' च
दशा (Me. 112) ; 'गृहाभिमुखं' प्रतस्थे (H. 4) ; मदीद्धताः 'प्रत्यनिलं'
विचेरुः (Ku. III. 31)

(3) *Motion from a place, answering to the question,
'Whence', 'from what' (the general sense of the ablative) ;*

यदि मे 'दर्शनपथात्' नापन्नाति (K. 132) ; 'वनस्पातिभ्यः'
कुसुमान्याहरत (S'. 4) ; 'क्रुतः' इदं सौधमागतं (D. K. II. 5).

Obs. The general senses of the ablative, except *cause* or
motive, are expressed by this relation;

'तीक्ष्णात्' उद्विजते (Mu. 3) ; 'दिवाक्रान्' अंधकारं रक्षति
(Ku. I. 12.)

Adjuncts of Manner.

§ 372. Adjuncts of *mode* or *manner* specify the following
relations :—

(1) *Manner* or *mode* of an action (how) ;

चंद्रापीडः 'सविनयं' अवादीत् (K. 134) ; माधवः 'सलज्जं
अधोमुखास्तिष्ठति (Mûl. 1) ; को वा दुर्जनवागुरासु पतितः 'क्षेमेण' यातः
पुमान् (P. I. 2) ; तदिदं 'कणशो' विकीर्यते (Ku. IV. 27) ; 'त्वरि-
तं' अपसर्पतां तरुगहनेन (U. 4) ; अथवा 'कथं' भवान् मन्यते (M. 1) ;
'अयत्नेनैव' उपहासास्पदतामीश्वरो नयति जनं (K. 151) ; 'मृकृत्य
यद्वक्त्रं (S'. 1).

(2) *Degree* ;

तमवेक्ष्य सा 'भृशं' रुरोद् (Ku. IV. 26) ; स राज्ञ्यं गुरुणा वृत्तं

प्रतिपद्य 'अधिकं' बभौ (R. IV. 1); 'यावच्छक्यं' सुहृदस्सवो रक्षणी-
याः (K. 151).

Obs. The ablative of comparison may be brought under this head;

'मोहात्' प्रबोधः कष्टतरोभूत् (R. XIV. 56); गृहं 'कांतारान्
अतिरिच्यते' (P. IV. 1).

(3) *Instrument of an action*;

संचूर्णयामि 'गदया' न सुयोधनोरू (Ve. 1); क्वचित् 'पथा' सं-
चरते सुराणां (R. XIII. 19); विसृजति 'हिमगर्भैर्मयूखैः' अग्निर्मिदुः
(S'. 3).

Obs. The instrumental denoting the 'agent' of an action
may be considered under this head for all practical purposes;

जनपदहितकर्ता त्यज्यते 'पार्थिवेन' (P. I. 2); 'त्वया' 'चंद्र-
मसा' च अतिसंधीयते कामिजनसार्थः (S'. 3); इदं 'अक्षरणेः' अद्या-
प्यैवं रुच्यते (U. 3).

Or, it may be put under the subject, being regarded as the
agent of the action.

(4) *Attendant circumstances*;

'त्वया सह' निवत्स्यामि (U. 2); रत्नं समागच्छतु 'कांचनेन'
(R. VI. 79); 'जटाभिः' तापसः (भवति or ज्ञायते); 'महत्या' सेनया '
निर्जगाम; स्मरः क्षणमप्युत्सहते न 'मां विना' (Ku. IV. 36).

Adjuncts of Cause and Effect.

§ 373. Adverbial adjuncts of this sort specify these rela-
tions :—

(1) The *ground, reason, or motive* of an action, (the senses
conveyed by the instrumental and ablative);

'दौर्मन्यात्' नृपतिर्विन्दयति (Bh. II. 42); 'भर्तृगतचित्तया'
आत्मानमापि नैषा विभावयति (S'. 4); 'आवेगस्खलितया' गत्या '
मभ्रष्टं मे पुष्पभाजनं (*ibid.*); कापुरुषः 'स्वल्पकेनापि' तुल्यति (P. I.
1); लज्जेहं 'अनेन प्रागल्भ्येन' (K. 187); 'त्वया' जगंति पुण्यानि
(U. 1); नाथवंतः 'त्वया' लोकाः (*ibid.*).

(2) The *final cause or purpose* of an action, as indicated
by the dative case and the infinitive mood ;

‘समिवाहरणाय’ प्रस्थिता वयं (S'. 1); अयति बहुशो ‘मृत्यवे’ चंद्रपादान् (Mā. 3); प्रवर्ततां ‘प्रकृतिहिताय’ पार्थिवः (S'. 7); ‘अमीषां प्राणानां कृते’ किं नास्माभिर्व्यवसितं (Bh. III. 36); तद्गच्छ ‘सिद्धये’ (Ku. III. 18); ‘लोकान्दग्धं’ तत्तपोलं (Ku. II. 56); यावद्यते ‘साधयितुं तवार्थे’ (R. V. 25); ‘छेत्तुं वज्रमग्निं’ शिरीषकु-
सुमप्रांतेन संनह्यते (Bh. II. 6).

(3) *Condition, concession* ;

‘तथापि’ घट्टिये (M. 3); नदा हताः ‘पश्यतो राक्षसस्य’ (Mu. 3).

§ 374. The particles considered in Lessons 21—28 are, some of them, of a purely enclitic or exclamatory character, such as, एव, खलु, किल, इत, अहो, वत, नूनं, नाम. They may be either left out in analysis, or may be considered as adjuncts of manner.

§ 375. The Predicate may be further enlarged by a combination of two or more of the four circumstances above mentioned; and these adjuncts may be enlarged by other adjuncts in any of the ways specified in § § 353-6:—

‘द्विष्टा’ ‘धर्मपत्नीसमागमेन’ ‘पुत्रमुखदर्शनेन’ चायुष्मान्वर्धते (S'. 7); अयं च ‘मंदाकिनीचित्रकूटवनविहारे’ ‘सीतादेवीमुद्दिश्य’ रघु-
पतेः श्लोकः (U. 6); ‘नियतं’ ‘स्वयमेव’ इयं ‘अतिविनीततया’ ‘कति-
पथैरेव दिवसैः’ कुमारमारुधयिष्यति (K. 101); ‘प्रत्यूषे’ ‘उत्थाय’
‘तेनैव क्रमेण’ ‘अनवरतप्रमाणकैः’ ‘प्रतिप्रयाणकं उपचीयमानेन सेनास-
मुदायेन’ जर्जरयन्त्रसुंधरां प्रातिष्ठत । (K. 118); ‘अथ’ राजवाहनः
‘पुष्पोद्भवेन सह’ ‘स्वमंदिरमुपेत्य’ ‘सादरं’ ‘बालचंद्रिकामुखेन’ ‘नि-
जवल्लभायै’ ‘संगमोपायं वक्ष्यित्वा’ ‘कौतकांकुष्टहृदयः’ अतिष्ठत् (D. K.
I. 5).

Analysis of Simple Sentences.

§ 376. In analyzing simple sentences the manner of proceeding is as follows :—

1. First set down the *subject* of the sentence.
2. Then set down the *enlargements* or *attributive adjuncts* of the *subject*.
3. Give the *Predicate*.
4. State the *object*, if the *Predicate* be a transitive verb.
5. State the *enlargements of the object*.
6. Lastly, state the *adverbial adjuncts* of the *Predicate*.

Examples.

(1) विश्वंभरात्मजा देवी राज्ञा त्यक्ता महावने ।

प्राप्तप्रसवमात्मानं गंगादेव्यां विमुञ्चति ॥ (U. 7)

(2) एवं क्रमेण समारूढयौवनारंभं परिसमाप्तसकलकलाविज्ञानमव-
गम्वानुमोदितमाचार्यैश्चंद्रापीडमानेन राजा बलाधिकृतं बलाहकनामानं
ननुतुरगवलपसातिपरिवृतं प्राहिणोत् । (K. 77)

(3) पौरस्त्यानेवमाक्रामस्तांस्तान्जनपदाञ्जयी ।

प्राप तालीवनश्याममुपकंठं महोदधेः ॥ (R. IV. 34)

(4) पुराणस्य कवेस्तस्य चतुर्मुखसमीरिता ।

प्रवृत्तिरासीच्छब्दानां चरितार्था चतुष्टयी । (Ku. II. 17)

(5) एवंगते मंत्रिणि राजनि च कामवृत्ते चंद्रपालितोऽभ्येत्य विवि-
धाभिः क्रीडाभिर्विहारभद्रमात्मसादकरोत् । (D. K. II. 8)

(6) कौशिकेन स किल क्षितीश्वरो

राममध्वरविघातज्ञातये ।

काकपक्षधरमेत्य याचितः (R. XI. 1)

(7) धिक् सानुजं कुरुपति । (Ve. 3)

Form of Analysis.

Enclitics of subject.	Predicative.	Object.	Modifications of object.	Adverbial adjuncts of Predicative.
अलङ्कार (noun)	वि	आलङ्कार	आलङ्कार	संयोजक (place.)
संज्ञा भङ्गा (adj.)		व्यक्तिवद्	वस्तुसंज्ञावत्प्रातिपदिके (adj.), व्यक्तिवत्प्रातिपदिके.	सर्वे क्रिया लक्षण- जनक (time) आ- लङ्कार (place) आ- लङ्कार (time) आ- लङ्कार (time) आ-
		उपक्रम	तार्किकवद् (adj., comp.), कर्तृवद् (gen. of relation).	
				सर्व- विशेषण (time) विशेषण (time) (time)
				सर्व- (time), सर्व- (time), सर्व- (time)

THE COMPLEX SENTENCE.

§ 377. A complex sentence, while consisting of one principal subject and predicate, contains two or more finite verbs :

‘यस्यार्थाः’ तस्य मित्राणि (H. 1) ; ‘इतश्चेतश्च निर्गतो युवराजः’ इति आकर्ण्य आचक्रं मेदिनी (K. 113).

The part containing the principal subject and predicate is called the *principal clause*, and the other part the *subordinate clause*.

§ 378. Subordinate clauses are of three kinds :—the *noun clause*, the *adjective clause*, and the *adverbial clause*.

Strictly speaking, a complex sentence is only a simple sentence in an enlarged form ; the noun clause being representative of the *noun*, the adjective clause of the *adjective*, and the adverbial clause, of the *adverb* or extension of the predicate.

The Noun Clause.

§ 379. The noun clause occupies the place of the noun ;

‘यस्यार्थाः’ तस्य मित्राणि (H. 1) ; ‘इतश्चेतश्च निर्गतो युवराजः’ इति आकर्ण्य आचक्रं मेदिनी (K. 113).

भ्रूयते (U. 4)

यतः इति शुष्यतां

नवशिष्टं रजन्याः

दःखेन त-
तस्य
in

§ 380. Noun clauses are principally denoted by इति, introduced by यथा, यद्, with or without इति at the end;

अक्रयितोपि ज्ञायत एव 'यथायं तपोवनस्याभोग' इति (S'. 1); स
त्योयं जनप्रवादी 'यत्संपत्संपदमनुबध्नातीति' (K. 73); अविज्ञातमद-
वृत्तांता 'क गच्छामि इति' नाज्ञासिषं (K. 147).

Obs. Sometimes इति is not used;

कथय 'सत्संगतिः पुंसां किं न करोति' (Bh. II. 23);

एतत्कल्याणाभिनिवेशिनः श्रुतिविषयमापतितमेव 'यथा विबुधसङ्घ-
प्सरसो नाम कन्यकाः संति' (K. 136).

The Adjective Clause.

§ 381. An adjective clause is used to qualify a noun or pronoun, and is of the nature of an adjective. It is introduced by some forms of the relative pronoun यद् (यावत्, यादृश् &c.).

An adjective clause may be used :—

(1) *With the subject*; 'यशालोके सुभं' व्रजति सहसा त-
पुलतां (S'. 1); तत्तस्य किमपि द्रव्यं 'यो हि यस्य प्रियो जनः' (U.
'अहेतुः पक्षपातो यः' तस्य नास्ति प्रतिक्रिया (U. 5) (qualify-
ing the adjunct of the subject).

(2) *With the object*; 'यस्यागमः केवलजीविकायै' तं ज्ञान-
पयं वाणिजं वदंति (M. 1); स तावदभिषेकांते ज्ञातकेभ्यो वदौ वसु ।
वतैषां समाप्येत् यज्ञाः पर्याप्तदक्षिणाः ॥ (R. XVII. 17).

(3) *With adjuncts of the predicate*; 'युगांतकालप्रतिसं-
त्मनो जगंति यस्यां संविकाशमासत' । तनौ ममुस्तत्र न कैटभद्विषस्तपो-
नाभ्यागमसंभवा मुदः ॥ (S'i. 1. 23) (qualifying तनौ the adjunct
of ममुः).

Obs. Mark the position of the adjective clause. It either
stands before or after the principal clause, and not where 'who',
'which', 'where' &c., stand in English.

§ 382. Adjective clauses are often expressed by compounds of the character of the *adjective*, i. e. *inflectional* and *appositional* Tatpuruṣa and Bahuvrīhi; and also by participles (past, potential passive, and perfect);

तत्रदिनीं सुवृत्तां नामैतस्मात् द्वीपादागतो रत्नोद्भवो नाम रमणीयगुणालयो भ्रातृभूवलयो व्यवहारी उपयेमे (D. K. I. 1), where आगतः and भ्रातृभूवलयः represent the adjective clauses (यो द्वीपादागच्छत् and यो भूवलयं वभ्राम).

The Adverbial Clause.

§ 383. An adverbial clause is the equivalent of an adverb, and modifies the verb. It occupies the place, and follows the construction, of an adverb, and, like it, specifies the conditions of time, place, manner, and cause and effect.

§ 384. Adverbial clauses of *time* specify an event which takes place after, or at the same time with, that which is expressed in the principal clause;

सत्वरं निवेद्य 'यावद् वृष्ट्यांतर्गतो न भवसि' (P. I. 8); अत्रैव तावद्द्वयं स्थापय 'यावद्वत्तरानि' (S. 1); 'यदा हरः पार्वतीं परिणेष्यति' तदा स्मरं स्वेन वपुषा नियोजयिष्यति (Ku. IV. 42); 'यावदसौ पांथः सरसि स्नातुं प्रविशति' तावन्महापते निमग्नः (H. 1).

Obs. Adverbial clauses of time are often contracted by changing the particle and verb into a participle, or by using the locative absolute construction.

§ 385. Adverbial clauses denoting *place* show only one relation, i. e. *rest in* or *motion to* a place;

'यत्र यत्र धूमः' तत्र तत्र वह्निः.

§ 386. Adverbial clauses relating to *manner* are used to denote:—

(1) *Likeness or analogy*, as expressed by इव, यथा (correl. तथा, तद्वत्); as, पुत्र लभस्वात्मगुणानुरूपं 'भवंतमीड्यं भवतः पिता इव' (अलभत) (R. V. 34); आसीदियं दशरथस्य गृहे 'यथा श्रीः' (अस्ति) (U. 4); 'यथा काष्ठं च काष्ठं च समेयातां महोदधौ । समेत्य च व्यपेयातां' तद्वत् भूतसमागमः (H. 4).

Obs. The clauses introduced by यथा or इव are often contracted.

(2) *Degree or relation* (equality, intensity, &c.);
'वितरति गुरुः प्राज्ञे विद्यां यथैव' तथा जडे (वितरति) (U. 2);
'यथा यथा अंशुधाराभिराहन्यते' तथा तथा स्फुरति मदनपावकः
(K. 252).

§ 387. Adverbial clauses of *manner* are often expressed by *adjectival* or *Bahuvrīhi* compounds used *adverbially*; as,

राजा 'सविलक्षस्मित' आह = 'यथा विलक्षस्मितं स्यात्' तथा आह;
'उद्योनितांबरदिगंतरं अंशुजालैः' शक्तिः पपात हृदि तस्य महासुरस्य
(Ku. XVII. 51).

§ 388. Adverbial clauses relating to *cause* and *effect* are used to denote the following relations:—

(1) *Ground or reason* (because, since, as);

'वत्से कठोरगर्भेति' नानीतासि (U. 1); ममापि तर्हि धर्मतस्तथैव
'यतः प्रियवयस्य इत्यात्थ' (U. 5); इत्यादि नन्विह निरर्थकमेव 'य-
स्मात्कामो जृम्भितगुणः' (Māl. 1); कमपरमवशं न विप्रकुर्युः 'विभुमपि
तं यदमी स्पृशन्ति भावाः' (Ku. VI. 95); कच्चिद्भर्तुः स्मरसि रसिके
'त्वं हि तस्य प्रियेति' (Me. 88).

(2) *Condition or supposition*;

श्रूयतां 'यदि कुतूहलं' (K. 49); 'अथ तु वेत्सि शुचि व्रतमात्मनः'
पतिगृहे तव दास्यमपि क्षमं (S'. 5); 'जात्या चेद्वध्योहं' एषा सा
जातिः परित्यक्ता (Ve. 3).

(3) *Concession*;

‘काममननुरूपमस्या वपुषो वल्कलं’ न पुनरलंकारभियं न पुष्याति (S'. 1); ‘नेत्रे पुनर्यद्यपि रक्तनीले’ तथापि सौभाग्यगुणः स एव (U. 6).

(4) *Purpose*;

दोषं तु मे कंचित् कथय ‘येन स प्रतिविधीयेत’ (U. 1); तदागच्छ ‘यथा दर्शयामि’ (P. I. 8); भो धीरं गच्छ ‘मा खलु (lest) तत्र भवती धारिणी विसंवदिष्यति’ (M. 1); ‘अस्य शरीरस्य मा विनाशो भूदिति’ मयेदमुत्क्षिप्य समानीतं (K. 320).

(5) *Consequence, result*;

कुमार तथा प्रयतेथाः ‘यथा नोपहस्यसे जनैः’ (K. 110); स ऋत्विजस्तथानर्च ‘यथा साधारणीभूतं नामास्य धनस्य च’ (R. XVII. 80); सा वेणुलतामादाय सभाकुहिममाजघान ‘येन सकलमेव तद्राजकं तदभिमुखमासीत्’ (K. 10).

§ 389. A complex sentence may be enlarged by repeating the noun, adjective, or adverbial clauses, in which case the sentence will, strictly speaking, be *compound*, each member of which is *complex*;

‘कथं स त्वया दृष्टः’ ‘किं किमभिहितासि तेन’ ‘कियंतं कालमवस्थितासि तत्र’ ‘क्रियदनुसरन्नस्मानसावागतः’ इति पुनः पुनः पर्यपृच्छम् (K. 150); ‘यस्य चंद्रियाणि संति’ ‘यः पश्यति वा’ ‘श्रुतमवधारयति वा’ स खलूपदेशमर्हति (K. 156).

§ 390. Again, two or more of the subordinate kinds of clauses may be used in the same complex sentence;

क्रोधं प्रभो संहर संहरेति (noun) यावद्भिरः खे मरुतां चरन्ति। (adv.) तावत्स वेह्निर्भवेन्न जन्मा भस्मावशेषं मदनं चकार॥ (Ku. III. 72); राष्ट्रमुख्यमाहुयाख्यातवान्। योसौ अनंतसीरः प्रहारवर्मणः पक्ष इति (adv.) निनाशयिषितः (adj.) सोपि पितरि मे प्रकृतिस्थे किमिति नादयेतेति (noun) (D. K. II. 3.).

Particles used to introduce subordinate clauses:—

<i>Noun clause.</i>	{ इति, यथा, यद् with or without इति.
<i>Adjective clause.</i>	{ Forms of यद्.
	{
	<i>Time.</i> { यदा, यावत्, यावन्न (followed by तावत्), यदा यदा.
	<i>Place.</i> { यत्र, यत्र यत्र.
	<i>Manner.</i> { इव, यथा (followed by तथा or तद्वत्), यथैव (तथैव), यथा-यथा.
<i>Adverbial clause.</i>	{
	<i>Cause & Effect.</i> { (1) इति, यतः (fol. by ततः), यद्, यथा (fol. by तथा), हि; (2) यदि (fol. by तर्हि, तद्, ततः), चेद्, अथ. (3) यद्यपि, कामं (तु, पुनः). (4) येन, इति, यथा, मा (with future or imperative). (5) यथा, येन.

Analysis of Complex Sentences.

§ 391. Complex sentences are to be analyzed in the first place as if each subordinate clause were a single word or phrase. When this is done, the subordinate clauses may be separately analyzed, like simple sentences.

Examples.

(1) अथ स निःश्वस्य लज्जाविशीर्यमाणविरलाक्षरं सखे कपिजल विदितवृत्तांतोपि किं मां पृच्छसीति कृच्छ्रेण शनैः शनैरवदत् । (K. 155)

(2) एष नामानुगृहीतः यः शूलादवतार्य हस्तिस्कन्धे प्रतिष्ठापितः ।
(S'. 6).

(3) अन्वेषमाणश्च यथा यथा नापदयं तं तथा तथा सुहृत्स्नेहकातरेण मनसा तत्तदशीभनमाशंकमानो निपुणमितस्ततो दत्तदृष्टिः सुचिरं व्यचरम् ।
(K. 152).

Form of Analysis.

Subject.	Enlargements of subject.	Predicate	Object.	Enlargements of object.	Adverbial adjuncts of Predicate.
I स	"	अवसर	सखे कर्पिजाल ...पुच्छसीति (a)	"	अय (time), तिःश्वस्य (time), लज्जाविशी- र्षमाणविरलाक्षर (manner), कुच्छूण शनैः शनैः (manner)
(a) सखे कर्पिजाल (to be taken with subject)	विरितवृत्तांतोपि (adj.)	पुच्छसि	मां (indir.) किं (dir.)		
II एष	यः—प्रतिष्ठापितः (a)	अनुगृहीतः			नाम (manner)
(a) यः		प्रतिष्ठापितः			हस्तिस्कंधे (place) शूलारवतार्ये (time)
III (अहं)	सुहृत्स्वहे-संकमानः (part. adj.) निपुण इतस्ततो दत्तदृष्टिः (adj.)	व्यचरम्			तथातथा (degree) यथा यथा अनवेषमाणो नापश्यं तं (a) (degree) सुचिरं (time)
(a) (अहं)	अनवेषमाणः (part. adj.)	अपश्यं (त)	तं		यथायथा (degree).

THE COMPOUND SENTENCE.

§ 392. A compound sentence contains two or more sentences, simple or complex, which are co-ordinate to each other.

The members may (1) be *simple* sentences, or (2) some may be *simple* and some *complex*, or (3) all may be *complex*;

- (1) तथाप्येष प्राणः स्फुरति न तु पापो विरमति (U. 6) ;
मनो निष्ठाशून्यं भ्रमति च किनप्यालिखति च (Mā. 1)
(each being a simple sentence).

- (2) शिक्षण्यं नाम विचौष्टि वैशिकानां कुलव्रतम् ।
तन्मे दीर्घाक्षि ये प्राणास्ते त्वदाशानिवंधनाः ॥ (M. 4)
(the second member being a complex sentence).

- (3) यदि यथा वदति क्षितिपस्तथा त्वमसि किं पितुरुकुलया त्वया ।
अथ तु वैत्सि शुचि व्रतमात्मनः पतिकुले तव दास्यमपि क्षमं ॥
(S' 5)

(both members being complex sentences).

In these examples the separate sentences are not in any way *dependent* upon each other. Either assertion might have been made independently of the other, while a complex sentence cannot be broken up into sentences having independent meaning.

§ 393. There are three principal relations in which the parts of a compound sentence may stand to each other : (1) *Cumulative relation*, as expressed by the cumulative conjunctions च, तथा, अपिच &c., in which two or more assertions are coupled together ; (2) *Adversative relation*, as expressed by the adversative conjunctions वा, तु, पुनः, परंतु &c., in which the second sentence is placed in some kind of opposition to the preceding ; and (3) *Illative relation*, as expressed by the illative conjunctions अतः, ततः, in which an effect or consequence is said to be produced from what precedes.

Cumulative Relation.

§ 394. The coupling of assertions together in the cumulative relation may take place in three different senses:—

- (1) When equal stress is laid upon the assertions ;

तदस्थः स्वानर्थान् घटयति 'च' मौनं 'च' भजते (Mal. 1);
त्रिलोचनस्तां प्रतिग्रहीतुमुपचक्रमे 'च' पुष्पधन्वा धनुष्यमोघं बाणं
समधत्त 'च' (Ku. III. 66);

दृणमिव वने शून्ये (सा) त्यक्ता न 'वाप्य' नुशोचिता (U. 3).

- (2) When greater stress is laid upon the second clause ;

न केवलं तातनियोग एव 'अस्ति मे सोदरस्नेहोप्येतद्' (S'. 1) ;
पुण्यानि नामग्रहणान्यपि महामुनीनां 'किं पुनर्दर्शनानि' (K. 33).

- (3) When there is a progressive rise of the ideas ;

उदेति पूर्वं कुसुमं 'ततः' फलं (S'. 5) ;
जगज्जीर्णारण्यं भवति हि विकल्पव्युपरमे
कुकूलानां राशौ 'तदनु' हृदयं पच्यत इव । (U. 6).

Obs. Several co-ordinate sentences follow one another in this relation, being merely placed side by side, without any connecting links, the sense of which, however, is implied ;

शुश्रूषस्व गुरुन् कुरु प्रियसखीवृत्तिं सपत्नीजने...
भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी (S'. 4)

(here there are four assertions) ;

जाड्यं धियो 'हरति' 'सिञ्चति' वाचि सत्यं
मानोन्नतिं 'दिशति' पापं 'अपाकरोति' ।
चेतः 'प्रसादयति' 'दिक्षु' 'तनोति' कीर्तिं (सत्संगतिः) (Bh. II. 23);
वारिद्र्याशुह्रियमोति ह्रीपरिगतः प्रभ्रम्यते तेजसो
निस्तेजाः परिभूयते परिभवान्निर्वेदमापद्यते ।
निर्विण्णः शुचमोति शोकपिहितो बुद्ध्या परित्यज्यते
निर्गुह्यः क्षयमेत्यहो निधनता सर्वापदामास्पदं ॥ (Mk. 1).

Adversative Relation,

§ 395. The adversative relation is expressed in three ways :—

(1) By means of the exclusive conjunctions, which imply the exclusion of the first circumstance :

प्रज्ञाहीनोयं राजा 'नोचेत्' नीतिशास्त्रकथाकौमुदीं वागुल्काभिः कथं तिमिरयति (H. 3);

व्यक्तं नास्ति कथं 'अन्यथा' वासंत्यापि तां न पश्येत् (U. 3);

अद्यापि हरकोपवह्निस्त्वयि ज्वलति । 'अन्यथा' त्वं भस्मावशेषः कथमित्यमुष्णः (S'. 3).

(2) By means of alternative conjunctions; वा-वा, किं-अथवा, उत, आहो, or आहोस्त्रित्;

तदेषा भवतः कान्ता त्यजैनां 'वा' गृहाण 'वा' (S'. 5);

सूतो 'वा' सूतपुत्रो 'वा' यो 'वा' को 'वा' भवाम्यहं (Ve. 3);

किं धर्मोपदेशांगमिदं 'उत' मोक्षप्राप्तिरियं आहोस्त्रित्दन्यः कश्चिन्नियम-प्रकारः (K. 150).

(3) By means of arrestive conjunctions तु, किंतु, परं (तु), पुनः, तथापि, and (sometimes) केवलं ;

दैवायत्तं कुले जन्म मदायत्तं 'तु' पौरुषं (Ve. 3); (अयं कथा-प्रविभागः) प्रणीतो न 'तु' प्रकाशितः (U. 4); सखे पुंडरीक सुविदित-मेतन्मम 'किंतु' इदमेव पृच्छामि (K. 155); न च न परिचितो न चाप्य-गम्यः चकितमुपैमि 'तथापि' पार्श्वमस्य (M. 1); लौकिकानां हि साधू-नामर्थं वागनुवर्तते । ऋषीणां 'पुनः' आद्यानां वाचमर्थोनुधावति ॥ (U. 1); अनुदिवसं परिहीयसे अंगैः 'केवलं' लावण्यमयी छाया त्वां न मुंचति (S'. 3).

Illative Relation.

§ 396. The illative relation is expressed by words or expressions like अतः, तस्मात्, ततः, तद्, अनेन हेतुना, एवं च, तेन हि;

सतीमापि ज्ञातिकुलैकसंभ्रयां भर्तृमतीं जनोन्यथा विशङ्कते 'अतः' प्रमदा स्वबन्धुभिः परिणेतुः समीपे दृश्यते (S'. 5); भो उपस्थितं नयनमधु संनिहिता च मक्षिका । 'तत्' अप्रमत्त इदानीं पश्य (M. 2); जनकोद्य गतो विदेहान् । 'ततो' विमनसो देव्याः परिसात्वनाय नरेन्द्रो वासगृहं विश्राति (U. 1); अत्यद्भुतादपि गुणातिशयात्प्रियोसि 'तस्मात्' सखा त्वमसि (U. 5); मध्यस्था नौ गुणदोषतः परिच्छेत्तुमर्हति । 'तेन हि' प्रस्तूयतां विवादवस्तु (M. 1).

§ 397. Very often in Sanskrit, as in English, when the co-ordinate parts of a compound sentence have the same subject, the same predicate, or any other part in common, the common part is not repeated, and thus the sentence is *contracted*;

(1) तदस्थः स्वानर्थान् 'घटयति' च मौनं च 'भजते' (Māl. 1);

हृदयमशरणं मे पशुमलाभ्याः कटाक्षैः

'अपहृतं' 'अपविद्धं' 'पीतं' 'उन्मूलितं' च । (*ibid.*).

(2) द्रिष्टवान् केवलं 'उत्संगः' चिरात् 'मनोरथोपि' मे 'पूर्णः' (U. 4).
न मां ज्ञातुं 'जातः' 'प्रभवति' न 'चांवा' न 'भवती' (Māl. 2).

Classification of particles used to connect co-ordinate sentences.

Cumulative Relation.	{	(1)	च, च-च, तथाच, अपि, अपिच, अपरंच, अन्यच.
		(2)	केवलं-अपि, किमुत, किंपुनः.
		(3)	अथ, तदनु, पूर्व-ततः, अनंतर-ततःपरं, ततश्च, अनंतरच.
Adversative Relation.	{	(1)	अन्यथा, न (नो) चेत.
		(2)	वा, वा-वा, न वा.
		(3)	तु, किंतु, परं (तु), तथापि, पुनः, केवलं.
Illative Relation.	{		तद्, तस्मात्, अतः, ततः, तथा, एवं च, एवं, तेनहि.

Analysis of Compound Sentences.

§ 398. In analyzing a compound sentence, first indicate the relation existing between the several co-ordinate sentences, and then the latter, according as they are simple or complex, may be separately analyzed.

Examples.

- (1) वर्ष वा गर्ज वा शक्र मुंच वा शतशोशनिम् (Mk. 5)
 (2) उचितः प्रणयो वरं विहंतुं बहवः खंडनहेतवो हि दृष्टाः । उपचारविधिर्मनस्विनीनां न तु पूर्वाभ्यधिकोपि भावशून्यः ॥ (M. 3).
 (3) दृष्टा खलु मया तत्रभवत्या मालविकायाः प्रियसखी वकुलावल्लिका आविता च तमर्थं भवता यः संदिष्टः (M. 3).

I. शक्र (त्वं) वर्ष वा (A) Principal sentence.

(त्वं) गर्ज वा (B) Principal, co-ordinate to A.

(त्वं) शतशोशनिं मुंच वा (C) Principal, co-ordinate to A and B.

The relation is adversative.

Subject	Predicate	Object	Adverbial adjunct.
A (त्वं) शक्र	वर्ष (वा)		
B (त्वं)	गर्ज (वा)		
C (त्वं)	मुंच (वा)	अशनिं	शतशः manner).

II. उचितः प्रणयो विहंतुं वरं बहवः खंडनहेतवो दृष्टाः हि (A)

न तु पूर्वाभ्यधिकोपि भावशून्यो मनस्विनीनामुपचारविधिः वरं (B)

The relation is *adversative* (arrestive).

Analysis of (A) which is a complex sentence.

Subject	Predicate	Object	Adverbial adjuncts.
A प्रणयः (उचितः adj.)	वरं		विहंतुं (purpose) बहवः... दृष्टाः (a) reason
(a) खंडनहेतवः बहवः (adj.)	दृष्टाः		हि (reason).
B उपचारविधिः मनास्विनीतां (gen.) पूर्वाभ्यधिकोपि न (वरं). भावशून्यः (adj.)			

III. The first is a simple sentence. The second is a complex sentence, which may be analyzed as above. The relation is *cumulative*.

Miscellaneous Examples for practice.

Analyze the following sentences, according to the methods before explained and illustrated, stating whether they are *simple*, *complex*, or *compound*.

1. महत्त्येव प्रत्युषे दास्याः पुत्रैः शकुनिलुब्धकैर्वनग्रहणकोलाहलेन प्रतिबोधितोऽस्मि । (S'. 2)

2. कुतो धर्मक्रियाविघ्नः सतां रक्षितारि त्वाये । (S'. 5)

3. प्रमाणादधिकस्यापि गंडद्याममदच्युते ।

पदं मूर्ध्नि समाधत्ते केसरी मत्तदंतिनः ॥ (P. I.)

4. लघुहृदयां मां लोकः कलयिष्यतीति निर्हीक्रया मया नाकलितम् । (K. 197)

5. दर्शनादारभ्य शरीरस्याप्ययमेव प्रभुः क्रिमुत भवनस्य विभवस्य वा । (K. 196)

6. स चानुयुक्तो धूर्तः सविनयमावेदयत् । विदितमेव खलु वो यथाहं युष्मदाज्ञया पितृवनमभिरभ्य तदुपजीवी प्रतिवसामि । (D. K. II. 6)

7. यदा किञ्चित् किञ्चिद् बुधजनसकाशादवगतं तदा मूर्खोऽस्मीति ज्वर इव मदी मे व्यपगतः (Bh. II. 8)

8. अहमतिमृदुनि पुलिनवाति सरस्तीरेऽवरोप्य सस्पृहं निर्वर्ण-
यंस्तां मत्प्राणैकवल्ग्वं राजकन्यां कंदुकावतीमलक्षयम् ।
(D. K. II. 6)
9. एवमेतत् । किंतु न कश्चिदर्थस्य निष्प्रयोजना प्रवृत्तिरि-
त्यस्ति नः प्रभावकाशः । (Mu. 3)
10. विंचितयंती यमनन्यमानसा तपोधनं वैत्ति न मामुपस्थि-
तम् । स्मरिष्यति त्वां न स बोधितोऽपि सन् कथां प्रमत्तः
प्रथमं कृतामिव ॥ (S'. 4)
11. अये महाराजेति निष्प्रणयमामंत्रणपदं सौमित्रिमात्रे च बा-
ष्पस्खलिताक्षरः कुशलप्रश्नः । तथा मन्ये विदितसीतावृत्तां-
तेयमिति । (U. 3)
12. वरेषु यद्वालमुगाक्षि मृग्यते तदस्ति किं व्यस्तमापि त्रिलोचने
(Ku. V. 72)
13. तद् ब्रूत वत्साः किमितः प्रार्थयध्वं समागताः ।
मायि सृष्टिर्हि लोकानां रक्षा युष्मास्ववस्थिता । (Ku. II. 28)
14. कामं भवान् प्रकृत्यैव धीरः पित्रा च महता प्रयत्नेन समारो-
पितसंस्कारः । तथापि भवद्गुणसंतोषो मामेवं मुखरीकृतवान् ।
(K. 109)
15. वध्ये मायि मत्तहस्ती मृत्युविजयो नाम हिंसाविहारी राजगो-
पुरोपरितलाधिरूढस्य पश्यतः उत्तमामात्यस्य शासनाज्जन-
कंदुरवद्विगुणितघंटारवो मंडलितहस्तकांडं समभ्यधावत् ।
(D. K. II. 4)
16. यज्ञोपवीतं नाम
अमौक्तिकमसौवर्णं ब्राह्मणानां विभूषणम् ।
देवतानां पितृणां च भागो येन प्रदीयते ॥ (Mk. 10)
17. अत्रांतरे ब्राह्मणेन मृतं पुत्रमुत्क्षिप्य राजद्वारे सोरस्ताडनमब्र-
ह्मण्यमुद्धोषितम् । ततो न राजापराधमंतरेण प्रजास्वकालमृत्युश्चरतीत्यात्म-
रोषं निरूपयति करुणामये रामभद्रे सहसैवाशरीरिणी वागुदचरत् । (U. 2)

18. अथ कदाचित् पिङ्गलको नाम सिंहः सर्वमृगपरिवृतः पिपासा-
कुल उदकग्रहणार्थं यमुनातटमवतीर्णः संजीवकस्य गंभीरतरं शब्दं दूरा-
देवाकृणोत् । (P. I.)

19. यदि समरमपास्य नास्ति मृत्योर्भयमिति युक्तमितोन्यतः प्रयातुं ।
अथ मरणमवश्यमेव जंतोः किमिति मुधामलिनं यशः कुरुध्वे ॥ (Ve. 3)

20. प्रायो गच्छति यत्र भाग्यरहितस्तत्रैव यांत्यापदः । (Bh. II. 90)

21. यावत्स्वस्थमिदं कलेवरगृहं यावच्च दूरे जरा
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान् । (Bh. III. 88)

22. यथा तिरश्चीनमलातशाल्यं प्रत्युसमंतः सविषश्च दंशः ।
तथैव तीव्रा हृदि शोकशंकुर्ममाणि कुंतन्नपि किं न सोढः ॥ (U. 3)

23. परस्परविरोधिन्योरेकसंश्रयदुर्लभम् ।
संगतं श्रीसरस्वत्योर्भूतयेऽस्तु सदा सताम् ॥ (V. 5)

24. सर्वैरुल्लैः समग्रेस्त्वमिव नृपगुणैर्दीप्यते सप्तसप्तिः (M. 2)

25. अस्त्वमर्षो मा भूद्वा । एतत्तु पृच्छामि दांतं हि राघवं राजा-
नं शृणुमः । स किल नात्मना दृष्यति न चाप्यस्य प्रजा ईदृश्यो जायते । तत्
किमस्य मनुष्या राक्षसां वाचं वदन्ति । (U. 5)

26. यथा नौ प्रियसखी बंधुजनशोचनीया न भवति तथा निर्वा-
ह्य । (S'. 3)

27. अथ स विषयव्यावृत्तात्मा यथाविधि सूतवे
नृपतिः कुर्वन् दृष्ट्वा यूने सितातपनारणम् ।
मुनिवनतरुच्छायां देव्या तया सह शिश्रिये
गलितवयसामिश्वाकूणामिदं हि कुलव्रतम् ॥ (R. III. 70)

As a further exercise the student may select sentences from the preceding Lessons, and analyze them.

SECTION II.

On the Order of Words in Sentences.

§ 399. It has already been observed in the introductory section of Part I. that the *order* of words in a Sanskrit sentence is not a material point for consideration. In Sanskrit every word (except adverbs and particles) is inflected, and the grammatical inflexion itself shows the relation in which one word stands to another. Thus *grammatically* speaking, there is no *order* as such that need be much attended to. A sentence like कथमपि तत्याज वने सीतां लक्ष्मणः कठोरगर्भो may look very awkward, but it is not grammatically *incorrect*. But if there is no *grammatical* order, there is a sort of *logical* sequence of ideas, which must follow one another in a particular order. If we examine the pages of any Sanskrit prose work, we shall find that there is some order in the arrangement of words: *e.g.* first comes the subject, expressed or understood, with its adjuncts, then the object (if any), and lastly, the verb or predicate;

सा तु महाश्वेताया एव मुखमवलोकितवती (K. 307);
महीपतिस्तं विद्येश्वरं सबहुमानं विससर्ज (D. K. I. 25).

Even in Kāvya and Dramatic poetry, which are acknowledged to be exempt from the rules of ordinary prose, this order is many times strictly followed;

रघूनामन्वीयं वक्ष्ये (R. I. 9);

दृष्ट्वां छिद्धिं पापे रतिं ना कृथाः (Bh. II. 77); वदनकमलकं शिशोः
स्मरामि (U. 4); अस्मिर्गात्रं गात्रं सपदि लवशस्ते विकिरन्तु (Māl. 5) &c.

We shall now lay down some principles regulating the order of words in sentences.

§ 400. The best rule for the student to follow in arranging words in a prose sentence is this:—First place the *subject*

with all its adjectives and adjectival phrases, then the *object* with its adjuncts, and lastly the *predicate* (verbal, nominal, or adjectival). Adverbs and adverbial phrases may occupy any place except the *last*; while conjunctions (except a few) stand first before the subject. Thus the student would give a very awkward sentence if he were to say

‘सकाशं गुरोः आशिषं राज्ञे अमजन्मा प्रयुज्य प्रतीयायेत्यं’ instead of saying ‘इत्थं राज्ञे आशिषं प्रयुज्यामजन्मा गुरोः सकाशं प्रतीयाय’ (R. V. 35).

§ 401. When a verse is construed and put in its prose order, the above sequence will be found to be generally observed. Take, for instance, the following verse;

अथ प्रजानामधिपः प्रभाते जायाप्रतिग्राहितगंधमाल्याम् ।
वनाय पीतप्रतिवद्धवत्सां यशोधनो धेनुमृषेमुमोच ॥ (R. II. I)

The prose order will be as follows :—

अथ (conj.) यशोधनः (adj.) प्रजानां (gen.) अधिपः (subject) प्रभाते (exten. of the adjunct of object) जायाप्रतिग्राहितगंधमाल्यां (adj.) पीतप्रतिवद्धवत्सां (another adj.) तामृषेः (adjuncts of object) धेनुं वनाय गंतुं (adv.) उमोच (predicate). Similarly अभि-
हंति हंत कथमेष माधवं सुकुमारकायमनवग्रहः स्मरः (Māl. 1); हंत, कथमे-
षोऽनवग्रहः स्मरः सुकुमारकायं माधवमभिहंति, or हंत एष.....कथम-
भिहंति.

The general rule may be now split into particular cases, and we shall show what the positions of the several parts of speech should be relatively to one another.

§ 402. The first principle to be learnt from the general rule is that words must be so arranged that the ideas will follow one another in their natural order, and the words in their natural connection, observing the laws of the *dependence* of words upon one another; in other words, the *governed* and *dependent* words generally stand before the words on which they *depend* or by which they are *governed*.

Thus an adjective and the substantive qualified by it, the transitive verb and its object, adverbs modifying verbs, prepositions and the words governed by them &c., should be kept as near as possible in a Sanskrit sentence.

§ 403. When a sentence has a simple subject and a verb, the former stands first; 'रघुपतिस्तिष्ठति' (U. 6). Adjectives precede the subject;

'देवो' रघुपतिस्तिष्ठति (U. 6); 'उपात्तविद्यो,' गुरुदक्षिणार्थी; कौत्सस्तं प्रपेदे (R. V. 1); 'अपगतश्रमः' चाभिमतं दिगंतरमयासीन् (K. 32).

(a) Adjectives, of course, follow the substantives they qualify, when they are used predicatively.

(b) When pronominal and qualitative adjectives are both used, the former usually precede; 'तस्यां' अतिदारुणायां हतनिशायां (K. 169) 'on that accursed and dreadful night'; but sometimes stand after the adjectives of quality; as, विचक्षणो वर्णी सः (Malli. on R. V. 19); यूना 'अनेन' पार्थिवेन सह (Malli. on R. VI. 35).

§ 404. A noun in apposition should precede the word which it is intended to explain;

आसीदशेषनरपतिशिरःसमभ्यर्चितशासनः 'आदर्शः सर्वशास्त्राणां' 'उत्पत्तिः कलानां' 'कुलभवनं गुणानां' राजा शुद्रको नाम (K. 5); अथ 'मीनकेतनसेनानायकेन' दक्षिणानिलेन मन्मथानलमुज्ज्वलयन् (D. K. I. 5).

§ 405. The genitive generally stands before the word to which it relates; 'जगतः' पितरौ वंदे (R. I. 1); so

'अर्थानां' ईक्षिषे (Bh. III. 30).

(a) When the substantive is qualified by an adjective, the order is generally the adjective, genitive, and substantive; अयं अस्या देव्याः संतापः (K. 61); तस्य एवविधस्य पद्मसरसः पश्चिमे तीरे (K. 23).

§ 406. The vocative should be placed at the head of a sentence; 'तात' क एष बालः (D. K. II. 8); 'सखे पुंडरीक' नै-तद्भवतोन्नरूपं (K. 151); 'आर्यपुत्र' इयमस्मि (S'. 1).

§ 407. The predicate (verbal or nominal) always stands last in a sentence; it *finishes* the idea intended to be expressed by a sentence, and hence, the last is its best position.

(a) In narratives the verb अस् 'to be,' and sometimes भू stands first, in the sense of 'there is', 'there was';

'अस्ति' गोदावरीतीरे विशालः चाल्मलीतरुः' (H. 1); 'अस्ति' मगधदेशेखरीभूता पुष्पपुरी नाम नगरी (D. K. I. 1); 'अभूत्' अभूतपूर्वो राजा चिंतामणिनाम (Vas. 3).

(b) Sometimes the predicate stands first for the sake of emphasis;

'भवेयुः' तावत्प्राणादयः पंच जना माध्यंदिनानां (S'. B. 371); 'आस्तां' तावत्सर्वमेवेदं (K. 18); 'उत्सर्पिणी' खलु महतां प्रार्थना (S'. 7); 'कृतं' त्वया रामसदृशं कर्म (U. 2); 'विरलाः' हि तेषामुपदेष्टारः (K. 109); 'भवितव्यमेव' तेन (U. 4).

(c) The same happens in interrogative sentences when the interrogative particle is not used; as, जात 'अस्ति' ते माता 'स्मरसि' वा तातं (U. 4); 'स्मरसि' च तदुपांतेष्वावयोर्वर्तनानि (U. 1).

§ 408. Prepositions in Sanskrit—the so-called *Upasargas*—are usually prefixed to roots, and do not stand by themselves, except when they are used as कर्मप्रवचनीय (governing cases). In the latter case they follow the words they govern, according to the general law;

इति मंदमतीन् 'प्रति' भायात् (S'. B.); अयोध्यां 'अनु' जलानि वहति (R. XIII. 61).

(a) Words like सह, कृते, विना, अलं &c., which govern nouns or pronouns, mostly follow the words they govern;

रामेण सह, ईश्वरादृते, मां विना, संतोषायालं &c.

§ 409. The term *indeclinable* in Sanskrit is of wider application than 'adverbs' in English. It includes all words which are not declined ; i. e. adverbs, prepositions, conjunctions, particles or interjections. The several case-inflexions of nouns and pronouns—except those of the nominative and accusative cases, which serve the purpose of the subject and object of verbs, and the genitive, which expresses the relation of one word to another—may be regarded as 'adverbs' for all practical purposes. The following rules for the position of adverbs will thus apply to the case-inflexions also, which are so many 'extensions of the predicate', showing time, place, manner, or cause and effect;

§ 410. Adverbs of time, place, manner, or cause and effect, are usually placed near the words they modify ;

'हंसधवलशयनतले' निषण्णं पितरमपश्यम् (K. 92). Here 'तले' modifies निषण्णं, and hence must be placed before it; so 'आलोकमात्रेणैव' (adv. of cause) अपगतश्रमो मनसि (adv. of place) एवं (adv. of manner) भकरोत् (K. 124). 'इति मनसावधार्य' अभवम् (K. 155); 'तमवेक्ष्य' (adv. of time) सा 'भृशं' रुरोद (Ku. IV. 26). Here 'भृशं' cannot be placed first, for it would alter the sense.

§ 411. When adverbs modify the predicate, they may stand before the subject, after the subject, or after the object (if any), but not last;

अनेकवारं (time) अपरिस्त्रयं (manner) मां परिष्वजस्व (U. 6); प्रज्ञानामैव भूयर्थं (purpose) स ताम्यो (place) वलिमग्रहीत् (R. I. 18); सर्वं सौख्यमिन्यां (place) संभाव्यते (Māl. 1) सारिद्र्याद् (cause) न्हियमेति (Mk. 1); हरिणा (agent) असुरास्तव शरव्यं कृताः (S'. 6); शिवाभ्यो (purpose, strictly indir. obj.) मांसबलिपिंडं अनुद्दिनं निशि (time) समुत्ससर्ज (K. 65); गुरौ भक्त्या मय्यनुकंपया (cause) च प्रीतास्मि (R. II. 63)

N. B. If the subject or object have any adjuncts, the adverb should be placed *after* the object to avoid ambiguity.

(a) The absolute clauses, being in sense adverbs of time or (sometimes) cause, are generally placed first ;

‘चंद्रिकायामभिव्यक्तायां’ किं वीपिकापौनरुक्त्येन (V. 3) ;

‘युष्माकं प्रेक्षमाणानां’ एनं स्मर्तव्यशेषं नयामि (Ve. 4).

Obs. Adverbs of *time* and *place* usually stand at the head of a sentence, next to the conjunctions, if any.

§ 412. Of conjunctions, च, वा, तु, हि, चेत्, never stand first, while अथवा, अथ, अपिच, किंच, usually stand first; and the correlative conjunctions यथा-तथा, यावत्-तावत्, यद्-तद्, यतः-ततः are used at the beginning in the clauses which they connect. For examples see the respective sections.

§ 413. Of particles, the interrogative usually stand first; ‘अपि’ एतत्तपोवनं; ‘अपि’ कुशलीति गुरुः; ‘कथं’ शास्त्राणां परिचयः; कियद्वा वयः &c. (K. 18).

(a) The particles of emphasis, such as एव, नाम, किल, खलु, हि, are joined to the words which they emphasize. Particles like इव, तु, अपि are used with the words which they modify.

(b) Interjections, such as हा, हंत, अहह, and vocative particles, such as अहो, अये, अयि, usually head a sentence.

§ 414. A repeated word, or a word akin to the one already used in the sentence, is generally put as near that word as possible ; as, गुणी गुणं वेत्ति न वेत्ति निर्गुणः.

Obs. From the preceding sections it will be seen that the arrangement of words in a Sanskrit sentence is much the same as in Latin. The most general rule in Latin is that, “ in simple narrative, after the conjunctions comes the *subject* (nom. case), then the *governed* cases with *adverbs* and expressions of *time*, *place*, *manner*, &c., and last of all, the *verb* ” (Arnold).

SECTION III.

On the Synthesis of Sentences.

§ 415. Having explained the Analysis of Sanskrit sentences and laid down some principles regulating the order of words, we shall now take the student one step further : the composition of sentences.

He has already seen that a sentence must contain at least one subject and one predicate; that the subject or object may be enlarged by an adjective, a noun in the possessive case, a noun in apposition, by compounds, or by combining all these modes together ; and that the predicate may be enlarged by circumstances of time, place, manner, and cause and effect. Let him now try to compose sentences.

Simple Sentences.

§ 416. Take the words राम and गम्. They may be combined to form a sentence, रामो जगाम. Now the sentence रामो जगाम is in its elementary form. The subject may be thus enlarged :—

- (1) दशरथस्य पुत्रः or दशरथपुत्रो रामो जगाम,
- (2) कौसल्यानंदवर्धनः अखिलजनप्रियो दशरथपुत्रो &c.
- (3) भरतामजः कौसल्यानंदवर्धनः &c. &c.
- (4) भक्षामजः कौसल्यानंदवर्धनोऽखिलजनप्रियो दशरथपुत्रो रामः
ससीतालक्ष्मणौ रम्याण्युपवनानि पश्यञ् जगाम.

It will be seen how the last sentence has grown out of the simple elements, राम, and गम्.

Ex. 1.

Frame sentences, using अर्जुन, हनुमत्, गंगा, and हरि as subjects, and enlarge them successively in the manner above indicated.

Ex. 2.

Frame sentences, using the roots रु, रुच्, पत्, रम्, as predicates, and the subject enlarged in any two ways.

Ex. 3.

Take these pairs of words and write sentences enlarging the subject by an adjective and a noun in the genitive case: युक् and डी, अंगना and या, सैनिक and युध्, गज and हच् *pass.*, भृत्य and तद् *pass.*

Ex. 4-5.

Take the sentences रावणः सीतां जहार, and सारमेयोऽभियन्त, and enlarge the subject in all the ways of enlargement.

§ 417. The predicate, if a transitive verb, is *completed* by means of an *object* which, being a noun or pronoun, may be enlarged in the same way as the *subject*; e. g.

अहं प्रासादमपश्यं. Here the object may be thus enlarged : अहं विशालं प्रासादमपश्यं ; अहं वङ्गाधिपस्य विशालं प्रासादमपश्यं ; अहं सौख्यनिकेतनं नगरभूषणं च अनेकरक्षिपरिवृतं वङ्गाधिपस्य विशालं प्रासादमपश्यं. In the same manner राजा अमात्यं प्रोवाच may become, in its enlarged form, राजा शास्त्राध्ययनकठोरधियं अनुरञ्जितसकलप्रजाजनं सुरगुरोः मत्यादेशं स्वममात्यं प्रोवाच.

Ex. 6.

Find appropriate subjects (enlarged by adjectives) and predicates, and frame sentences in which each of the following will stand as the object ;

कतूनां शतं, अजाकुलं, मद्गात्रं, सभृगाणि कमलानि, स्वं नाम, शुष्कपणानि, महागजं, तंडुलकणान्, हिमाद्रिः शिखरं, and विपुलधनं.

Ex. 7.

Frame sentences using the following roots, and supplying objects enlarged by participial adjectives: श्रु, ग्रह्, सृज्, चुर, पा 'to drink', अद्, दा *with* प्र, व्यध्, रुध्, and नी.

Ex. 8.

Take the following words as subjects, and complete the sentences enlarging the subject and object: सर्प, धृतराष्ट्र, कञ्चुकिन्, याति, पथिक, इंद्र, राज्ञी, पाठशाला, पुत्र, and पितृ.

Ex. 9-10.

Frame sentences, finding out an appropriate subject and object to each of the roots given below, and enlarging the subject and object in any two ways :—दृ, लिह् with अभि, भ्रम् with परि, आप्, प्रच्छ, पिप्, कृ, क्री, मन् and तड्.

Ex. 11.

Write six sentences, in which the subject is enlarged by a participial adjective, and the predicate completed by means of an object enlarged by a participial adjective.

Ex. 12.

Write six sentences in which the subject and object are both enlarged by a noun or pronoun in the genitive case and a participial adjective.

§ 418. The predicate may be enlarged by circumstances of time, place, manner; and cause and effect. Take the sentence त्वं यासि. The predicate may be thus enlarged :

त्वं 'अधुना' यासि (time); त्वं अधुना 'कुत्र' यासि (time and place); त्वमधुना 'सत्वरं' कुत्र यासि (time, place and manner); त्वमधुना 'समिदाहरणाय' सत्वरं 'किमिति' 'पद्मयानेव' यासि (time, manner, purpose, and cause); त्वमधुना समिदाहरणाय गुरुमपृष्ट्वा सत्वरं किमिति &c. यासि. Similarly सखे मां प्रतिपालय may be thus variously enlarged: सखे 'विरचितायां प्रयाणसंविधायां पितरावापृच्छ्य द्वारे क्षणं' मां प्रतिपालय; स 'निश्चितेन शरेण मध्याह्नाहारार्थं' कमपि विलोलनेत्रं हरिर्णक्षिण्युं 'नितम्बदेशे' विव्याध; 'पश्यतोपि पितुः' त्वं 'ह्यः स्ववेदमनः निष्क्रम्य किंकरेण सार्धं अतिचटुल्या गत्या कुत्र खलु' अगच्छः.

Ex. 13.

Join appropriate adverbial adjuncts of *time* and *manner* to the verbs in the following sentences; (1) विहगा उड्यंते; (2) पुस्तकं वाचय; (3) अहं गामानयम्; (4) गुरूनुरुध्यस्व; (5) त्वया रुद्यते; (6) आपणं याति; (7) सैनिका युयुधिरे; (8) कृषीवलः क्षेत्रमकृषत्; (9) प्रमदा उद्यानं जग्मुः; (10) संपदुद्यममनुगच्छति.

Ex. 14.

Frame sentences using the following adverbial adjuncts, the subject being enlarged in more than two ways :—सहसा, वारंवारं, त्रीन् संवत्सरान्, सपदि, कदा, पुनः, कल्याणाय, पूर्वं (with abl.), तदा, नीं, प्रत्यनलं, प्रतिदिनं, उपनदि, द्विक्रोशं, रात्रिदिवं.

Ex. 15.

Use the following in sentences, the subject being enlarged by an adjective or a possessive case :—सेनया सह, श्रमादृते, अनेन हेतुना; कस्य हेतोः, मित्रं सांत्वयितुं, जठरस्यार्थं, अपवादश्रवणात्, तथानुष्ठिते, पाठमधीत्य, गृहस्योपरि, मामन्तरेण, दुर्देवात्, अरण्ये, प्रबलवेदनया, अनुगंगं.

Ex. 16.

Take the following pairs of words, and enlarge the predicate by adverbial adjuncts of *time* and *place* : मुनि and वस; राजन् and रक्ष; पुत्र and सेव; कौकिल and रु with वि; हरि and क्रुध; शिष्य and नम् with प्र.

Ex. 17.

Frame sentences, using the following roots and enlarging the predicate by adverbial adjuncts of *manner* and *cause* and *effect*; मृ, या with प्र, स्था with प्र (Atm.), मृज्, वह् with उत्, याच्, पा 'to protect,' स्निह्, ईश्, and इ with अधि.

Ex. 18.

Take the following subjects, and enlarge the predicate by

means of indeclinable past participles or gerunds:—भृंगाः, नरः, दे-
वाः, भमी, राक्षसैः (agent), भीमः, सामाजिकाः, दूतः, अधिराजः,
अश्वत्थामा, सुभद्रा, and यवनाः.

Ex. 19.

Enlarge the predicate, by means of the absolute construc-
tions, using the following roots:—भाष्, वृह, प्रच्छ, कृ (past part.),
स्पृह, वृ, हन् (past part.), पठ्, मञ् with स, and या.

Ex. 20.

Enlarge the predicate by adjuncts of time and manner and
by gerunds derived from the following roots:—बन्ध्, कथ्, जुह्
ज्ञास्, ज्ञा, स्तु, मह्, दा with आ, श्वस् with वि, आस् with उप, सू,
and नी with परि.

Ex. 21.

Write twelve sentences in which the predicate is enlarged by
adverbial adjuncts of time, place, manner, and cause and effect.

§ 419. When, along with the predicate, the subject and
object (if any) are also enlarged, the sentence assumes its
fullest form. *रुविरुदग्च्छन्* is a sentence in its simplest form. En-
larging the subject and predicate we may have a sentence like
the following.

‘अरुणपुरःसरो’ रविः ‘तमोजालं निरस्य जनक्रियाप्रवृत्तये प्राच्यां
दिशि द्यदिति उदग्च्छन्. In like manner the simple sentence
स पद्मीमन्वयात् may become, when enlarged, ‘गुरुभिरुपदिष्टः स
‘ग्रथमे वयसि वर्तमानोपि संसारबुद्धिजमानः’ ‘अनेकयतिप्रतिपत्तां परम-
सुखदायिनीं साधुपद्वीं’ निवारयतोपि पितुः पारत्विकसुखावाप्तये प्रज्ञात-
चितसा’ अन्वयात् ; so also पांथः भुजंगं ददर्श may be enlarged into
अथ ‘असौ’ पांथो ‘ग्रामांतरं गच्छन् अध्वश्रमार्तः कथमपि पद्मानि न्यस्य-
न्’ ‘अनाक्रान्ति एवार्थपथे’ ‘किंचिद् बृहत्कायं प्रसारितफणं दयामदेहं’
भुजंगः ‘यदृच्छया तरुतले’ ददर्श. Other examples are:—इति परि-
कल्प्य किंचिदुत्तमिदं कंधरो भयचकितया दृष्ट्वा दिशो बलोक्य तृणेपि

चलति पुनः प्रतिनिवृत्तं तमेव पदे पदे पापकारिणमुत्प्रेक्षमाणो निष्क्रम्य
तस्मात्तमालतरुमूलात्सलिलसमीपमुपसर्तुं प्रयत्नमकरवम्. (K. 35);
अनुबध्यमानश्च तथा तां सर्वांमतिथिसपर्यामतिदूरावनतेन शिरसा सप्रश्रयं
प्रतिजग्राह (K. 133); किंनिमित्तं वा अनेकासिद्धसाध्यसंवाधानि सुर-
लोकसुलभान्यपहाय दिव्याश्रमपदानि एकाकिनी वनमिदमनुषमधिवससि।
(K. 135).

Ex. 22.

Write six sentences in which the subject and predicate are enlarged by all the methods of enlargement. Use the verbs: धाव्, प्रकाश, स्था with उत्, पत्, आस्, and भ्रम्.

Ex. 23.

Write six sentences in which the predicate and object are enlarged: use the roots भृ, स्तु, मन्, दुह्, चि and विद् 'to obtain.'

Ex. 24.

Write six sentences in which the subject, predicate, and object are all enlarged in more than one way.

§ 420. In simple sentences the expression may be varied by changing the *voice* of the verb, without altering the meaning: दासी पुष्पाण्यानयत् has the same meaning as दास्या पुष्पाण्यानीयन्त. Sometimes the expression may be varied by a change of phrases; कस्माद्धेतोरत्र निवससि, पिता सपुत्रो ग्रामं गतः are the same in sense as किमर्थमत्र निवससि and पिता पुत्रेण सह (or सहितः) ग्रामं गतः. But very often in Sanskrit we may vary the expression of a sentence by expressing the same idea in different words. Take the sentence उद्यमात् विभवः प्रभवति. This sentence may be thus variously expressed, without altering the sense:—

उद्यमाद्विभव उत्पद्यते-संजायते.

उद्यमो विभवाय कल्पते-भवति-जायते.

उद्यमो विभवस्य कारणं-हेतुः.

उद्यमप्रभवो विभवः.

उद्यमेन नरो विभवं याति-विभवयुतो भवति.

उद्यमी नरो विभवसंपन्नो भवति.

उद्यममवलम्ब्य नरो विभवं याति.

उद्यमपरेण नरेण (प्रायः) विभवयुतेन भाव्यम्.

(or figuratively) उद्यमबीजाद्विभवाङ्कुरः प्ररोहति.

Ex. 25.

Taking the above as a model express in different ways the ideas in the following sentences:—

- (1) निर्धनता सर्वापदामास्पदं; (2) अस्य कोपः सनिमित्तः; (3) मूर्खाणामुपदेशः प्रकोपाय भवति; (4) अविवेकः आपदां परं पदं; (5) न धर्मवृद्धेषु वयः समीक्ष्यते; (6) विद्वान्सर्वत्र पूज्यते; (7) दैवपरा नरो विनश्यति; (8) सुतो लालनाद्धिनश्यति; (9) त्वमेव नः परमा गतिः; (10) पराभवोपि मानिनामुत्सव एव.

COMPLEX SENTENCES.

§ 421. From the nature of a complex sentence it is clear that there is one principal assertion and at least one subordinate assertion. The principal clause is independent, while the subordinate clauses are dependent in construction on the principal. Thus take the sentence दूतो राज्ञे वार्तां न्यवेदयत्. It is simple and may be made complex by tacking on to it any one of the three kinds of subordinate clauses. Thus

सामन्तं महाराजमभिद्रोन्धुमहर्निशं यतंते इति वार्तां दूतो राज्ञे न्यवेदयत् (noun clause).

यः पौरजानपदानपसर्पितुं प्रयुक्तः स दूतो &c. (adj. clause).

काले उपायश्चित्येतेति हेतोः दूतो &c. (adv. clause).

§ 422. We shall now give a few exercises in the composition of complex sentences. The student should, as far as possi-

ble, aim at variety in matter as well as expression. He should refer to the table given on page 277, which gives the particles used to introduce subordinate clause.

Ex. 26-28.

Write five complex sentences in which the noun clause will be (I) the subject or object; (II) be in apposition to the subject or object of the principal clause; (III) be governed by some participle in the principal clause.

Ex. 29.

Write one complex sentence about each of the following:—
सुवर्णकार, गुरु, विद्या, सुशिष्य, वाजीनृप & शिवराज.

Ex. 30.

Construct four complex sentences in which the adjective clause will respectively qualify the subject, the object, some adverbial *adjunct*, and any adjunct of the subject, object, or predicate.

Ex. 31-34.

Construct six complex sentences (I) having an adverbial clause denoting time; (II) place; (III) manner; and (IV) cause, condition, purpose &c. Use such verbs as the following: स्वप्, स्या *with* उप, हन्, लभ्, पत्, आ-राध *caus*.

Ex. 35.

Write six complex sentences having an adverbial clause denoting point of time, motion to a place, analogy, manner, consequence, and condition, respectively.

§ 423. We have given exercises in complex sentences having *one* kind of subordinate clause. We shall now take sentences where two or more of such clauses occur. Take this sentence: वृषलः समाज्ञापयति । य एष क्षपणको जीवसिद्धिर्नाम राक्षस-

प्रयुक्तो विषयकन्यया पर्वतकं घातितवान् स एनमेव दोषं प्रख्याप्य सन्नि-
 कारं नगरान्निर्वास्यतामिति (Mu. 1). Here the object of समाज्ञापय-
 ति is the clause स.....इति, the subject of this clause being
 qualified by an adjective clause य...घातितवान्. So in the sentence
 यदैव मयायं देवस्योज्जयिनीगमनवृत्तांतो निवेदितस्तदैव सन्निवेदमेव-
 मेतदित्युक्त्वा उत्थाय महाश्वेता पुनस्तपसे स्वमाश्रमपदमाजगाम, the prin-
 cipal predicate is modified by an adverbial clause of *time* यदैव...
 निवेदितः and a noun clause is joined to one of its extensions (एवमेतत्
 being the object of उक्त्वा). In this manner we can combine two
 or more kinds of the subordinate clauses in one complex sentence;
 यदा अतिदृष्ट्वा नराणां हृदये पदं करोति तदा ते यदीश्वरेणात्मने स्थित्यनु-
 रूपं दत्तं तेनापरितुष्टाः संतस्ततोधिकतरमीहमना यत्तैः सुखेन भोक्तुं शक्यं
 तदपि दृष्ट्वातिरेकात् प्रायेः हापयंतीति असकृद्वयमस्मिञ्जगति प्रतीमः.
 In this complex sentence there is one adverbial clause यदा.....
 करोति modifying हापयंति, two adjective clauses यत्...दत्तं and यत्
 ...शक्यं, and one noun clause तत्तैः...हापयंति.

Ex. 36-40.

Construct five complex sentences each (1) with one adject-
 ive and one noun clause ; (2) one adverbial and one adjective
 clause ; (3) one noun and one adverbial clause ; (4) one adver-
 bial and one noun clause, each qualified by an adjective clause;
 and (5) all the three clauses used together.

Compound Sentences.

§ 424. In a compound sentence, as we have already seen,
 there are two or more principal assertions. These assertions
 may be all *simple* or *complex*, or simple and complex combined.
 This holds good in all the three relations, cumulative, adversative,
 and illative.

Take a simple sentence यात्रिकः काशीमगच्छत्. To turn this
 into a compound sentence, showing the three relations, we may say

- (1) यात्रिकः काशीमगच्छत्, गंगायाः पावने सलिलेऽस्नान्, सकलानि च तत्रत्यानि तीर्थानि दृष्ट्वा स्वं ग्रामं न्यवर्तत.
 (2) यात्रिकः काशीमगच्छत् किंतु गंगासलिले स्नानार्थमवतीर्णः केनचिन्महानक्रेण सहसा गृहीत्वाऽभक्ष्यत.
 (3) यात्रिकः काशीमगच्छत् तेनात्मानं परिपूतं मेने.

The several members of the compound sentence are here *simple*; they may be made *complex*, if necessary. Thus taking (2)

यात्रिकः काशीमगच्छत् किंतु यावत्स्नानार्थं गंगासलिलेऽवतरति तावत्केनचिन्महानक्रेण सहसा गृहीत्वा भक्ष्यतः.

Here the second member is a *complex* sentence, and the first, *simple*, which may also be turned into a *complex* one thus: श्रीविश्वेश्वरदर्शनेनात्मानं निर्धौतकल्मषं करोमीति यदा गाढाभिलाषो मनसि पदं चकार तदा स यात्रिकः &c.

Ex. 41—42.

On the above model construct (1) five compound sentences, having *simple* sentences for their members, and (2) five, having *complex* sentences for their members.

Ex. 43.

Write a compound sentence descriptive of each of the following :—(1) वर्षाकालः ; (2) पाणिनिः (3) अराजको जनपदः (4) राजधर्मः ; (5) धनं ; (6) कालिदासः.

§ 425. In English, we can combine or contract several simple sentences into one sentence, by means of participial, prepositional or other phrases; and by means of subordinate or co-ordinate clauses. The sentence so formed may be simple, complex, or compound. Take, for instance, the sentence : ' With these thoughts I came near the place. Just then I heard sounds of loud lament. I, therefore, eagerly pressed forward. Then I could clearly distinguish Kapinjala's voice upbraiding Pundarika for his cruelty. The cruelty lay in leaving his friend to live

without him'. These assertions may be thus combined into one sentence : ' With these thoughts as I came near the place, I heard sounds of loud lament ; and pressing eagerly forward, I could clearly distinguish Kapinjala's voice upbraiding Pundarika for his cruelty in leaving his friend to live without him'. This, it will be seen, is a compound sentence, the first member of which is a complex sentence. In Sanskrit, the use of participles and participial-phrases for the purpose of combining or contracting simple sentences is much more liberal, and this is largely supplemented by the use of adjectival compounds (Tatpurusha and Bahuvrihi). By their aid simple sentences can be combined into one sentence, which may be either simple, complex, or compound. एकदा सा गंभीरध्वनिं शुश्राव । तमाकर्ण्य तस्याः कुतूहलमुपजातम् । अतः सा तस्यां दिशि दृष्टिं प्रेरितवती महान्तं च शबरगणं ददर्श । These may be thus combined into one simple sentence : एकदा भूते गंभीरे ध्वनौ सा तदाकर्णनोपजातकुतूहला तदिशि प्रेरितदृष्टिः महान्तं शबरगणं ददर्श. So

अथैकदा राजा दुष्यन्तो मृगयार्थं वनमियाय । तं तस्य सैनिका अमात्याश्चानुजग्मुः । वने स बहून् मृगान् पलायमानमनुससार । मार्गे दिव्याश्रमपदं ददर्श. .

These sentences may be combined into one complex sentence thus :—

सैनिकैरमात्यैश्चानुगतो यदैकदा राजा दुष्यन्तो मृगयार्थं वनमियाय तदा स तत्र बहून् मृगान् हत्वा तेष्वेकं पलायमानमनुसरन् मार्गे दिव्याश्रमपदं ददर्श. Or shorter still : ससैनिकामात्यो राजा दुष्यन्तो मृगयार्थं वनं गतः बहून् मृगान् &c.

Ex. 44.

Combine the following groups of sentences into a single sentence, which may be simple, complex, or compound.

- (1) एवं महाश्वेता आहारं परिसमाप्य संध्योचिताचारान्निर्वर्त्यमास । पश्चात्सा एकस्मिन् शिलातले विश्रब्धमुपाविशत् । त-

या स्थितां तां चंद्रापीडो निभृतमुपससार । मुहूर्तमिव स्थित्वा च तां स सविनयमवादीत् ।

(2) तस्मिन्दिव्याश्रमपदे दुष्यंतः कामपि कन्यकामपश्यत् । सा कन्या चारुसर्वांगी आसीत् । स कण्वमुनेराश्रमः । तं राजा प्राविशत् । तदा तत्सत्कारार्थं शकुंतला आश्रमाद्वहिराजगाम । शकुंतला कण्वस्य कृतिका दुहितासीत् । सा सप्रश्रयं दुष्यंतं स्वागतं व्याजहार ।

(3) पेशवेइति ख्यातानां महाराष्ट्राधिकारिणां मध्ये चरमो बाजीराज इत्येको बभूव । स पुण्यपत्तनमाधित्यौ । स किल बहुगुणोपपन्न आसीत् । किंतु तस्य राजकार्यावेक्षणविषयेऽतीव मंदार आसीत् । अतः कर्मसचिवस्थाने बहवो नर्मसचिवा एव तं पर्यवारयन् । तैस्तस्य मनो विषयभोगेषु सुतरामाकृष्यत । एवं कामाधीने राजनि तच्छंदातुवर्तिनि चामात्यगणे महाराष्ट्रदेशोऽनायासेनैव रंभान्वेषणदक्षाणां शत्रूणामभिषत्तां गतः ।

§ 426. We have shown in the preceding section how to combine a given number of sentences into one sentence. We shall, as a further exercise to the student, now show how to resolve a given passage into a number of different sentences. This will enable him to acquire practice in paraphrasing Sanskrit passages, by varying the construction of the original passage to a considerable extent. This system will facilitate the work of paraphrasing by one half; and if the student, after having split up a passage into different sentences, substitute equivalents for the words and expressions in the original, he will have given a free translation or *paraphrase* of the passage. Take, for instance, the verse : गुणदोषौ बुधो गृह्णातिदुद्वेडाविवेश्वरः । शिरसा श्लाघते पूर्वं परं कंठे नियच्छति ॥ This may be thus expressed by different sentences, or *paraphrased*:—

शिवः इदं विषं च द्वावपि स्वीकरोति किंतु इदं शिरोधारणपूर्वकं प्रशंसति विषं च स्वकंठे नियच्छति । एवं प्राज्ञो नरः कस्यचिन्नरस्य गुणं दोषमुभावपि गृह्णाति । किंतु गुणं शीवांशोलनपूर्वकं श्लाघते दोषं तु स्वकंठे नियम्य तन्नाममात्रमपि विलोपयति ।

This is, no doubt, a free paraphrase of the original, but it makes the sense quite clear. Take another instance :

संग्रामनिर्विघ्नसहस्रबाहुरष्टादशद्वीपनिखातयूपः ।
अनन्यसाधारणराजशब्दो बभूव योगी किल कार्तवीर्यः ॥

This may be thus resolved into sentences: पुरा किल कार्तवीर्यो नाम योगी समजायत । तस्य युद्धेषु (एव) बाहुसहस्रं परैरनुभूतम् (अन्यत्र स हिभुज एव) । तेन अष्टादशसु द्वीपेषु यज्ञस्तंभाः स्थापिताः । तथा च तस्य राजशब्दो नान्यसामान्य आसीत् । Similarly श्रुतिसुभगं गीतध्वनिं श्रुत्वा संजातकुतुको ध्वनिप्रभवजिज्ञासया कृतगमन-बुद्धिर्दत्तपर्याणीमिन्द्रायुधमारुह्य प्रियगीतैः प्रथमप्ररिथतैर्वनहरिणैरुपदिश्यमानवत्मा पश्चिमया सरस्तीरवनलेखया निमिच्छीकृत्य तं गीतध्वनिमभिप्रतस्थे may be thus expanded: यदा स सुखश्रवं गीतशब्दमशृणोत् तदा संजातकुतुहलस्तत्प्रभवमुपलब्धुं स ऐच्छत् । तन्नुरोधान् गमनाय मतिं विधाय इंद्रायुधपट्टे पर्याणं समारोप्य तमारूरोह । तन्मार्गोपदेशाय इव सदाप्रियगीतरवा वनहरिणास्तस्मात्पूर्वमेव तदभिप्रेतायां दिशि प्रस्थिताः ताननुसरन् स पश्चिमेन सरस्तीरप्रतिन तं गीतध्वनिमुद्दिश्य ययौ ।

On the above models and with the assistance of § 420, the student may select passages from authors and paraphrase them.

SECTION IV.

Letter-Writing.

§ 427. Letter-writing is not a subject to which Sanskrit writers seem to have devoted much attention. We find very few instances of letters in the existing Sanskrit works, probably because our forefathers did not much resort to that system. Naturally; therefore, letter-writing in Sanskrit does not pre-

sent the difficulty which a letter in English, with its various forms—private, commercial, official &c.—usually presents. Letters written in Sanskrit are mostly of one type. There are certain settled forms in which they should be begun. There is also a variety in these forms according to the position of the person to whom they are addressed. But beyond this difference there is nothing to distinguish a purely private letter, (say, from a father to his son) from the official or demi-official letter sent by a minister to his sovereign, or by any person to another person officially. We propose in this Section to give some of the common forms of letter-writing in Sanskrit, with examples.

§ 428. We shall first give two specimens before asking the student to study the details :—

I. स्वस्ति । महेंद्रद्वीपात्परशुरामो लंकायाममात्यं माल्यवंतमभ्य-
र्हयति । अत्रैव परमाहेश्वरं लंकेश्वरमभिनन्द्य ब्रवीति । विदितमेतद्वो य-
दस्मानिर्देडकारण्यतीर्थोपासकेभ्यस्तपोधनेभ्यः प्रतिज्ञातमभयम् । तत्र वि-
राधदनुकबंधप्रभृतयः केन्यभिचरन्तीति श्रुतम् । तत्तान्प्रतिषिध्य सदृष्टि-
मस्मद्धितां च माहेश्वरप्रीतिमनुरुध्यन्तां भवन्तः ।

ब्राह्मणातिक्रमत्यागो भवतमेव भूतये ।

जामदग्न्यश्च वो मित्रमन्यथा दुर्मनायते ॥ इति ।

Expressed in the form of an English letter the above will stand as follows :—

Mahendradvīpa.

“ My dear Mālyavat.

×

×

×

×

×

With kind regards, I remain,

Yours sincerely,

Paras'urāma.

Give my best compliments to the lord of Lankú.
To

H. E. Mályavat Minister of Râvana King of Lankú.

II. Another specimen of a more modern form :

स्वस्ति । श्रीमत्संस्कृताद्यनेकविद्याविनयविराजमाना राजमान्याः *
श्रीयुतगोखलेउपनामधारिणः कृष्णरावाख्याः शतशः साष्टांगप्रणामपुर-
स्सरं विज्ञाप्यन्ते । यत्काशीतो भवदर्थे आनीतस्य मानवधर्मशास्त्रमयस्य
वार्ताहरदेयभागेन सहितं मूल्यं सार्धदशरूपकपरिमितं इमां पत्रिकां भव-
द्भूतं प्रापयतो गोविंदस्य हस्ते दीयतामिति एषा विज्ञप्तिः

पुण्यपत्तने
मार्गशीर्षसुदि १८०७ संवत्सरे.
१५

पदवर्धनकुलोत्पन्नस्य हरिसूनो-
नारायणस्य ।

§ 429. We now call the attention of the student to the following points :

1. Every letter begins with the word स्वस्ति.
2. The *place* where the letter is written is stated† first, as in English, and is put in the ablative case, being construed with the main predicate. It is sometimes put last in the locative case, as in letter II.
3. The *address* (' my dear, ' ' dear Mr., ' &c.) is not actually expressed, but is represented by some word expressive of that relation ; as, आयुष्मन् indicating a younger relative, मित्र friendship &c.
4. The name of the *writer*, which is, in English, usually coupled with a word expressive of the relationship between him and the person addressed, is not usually written at the end, but

* These adjectives are merely complimentary. It is, however, usual to put in one or two as a graceful introduction. They may be omitted in a purely business letter.

† When letters pass between persons in the same town the place is usually omitted, as also the date.

at the beginning, being made the *subject* of the first introductory sentence. The degree of relationship is expressed in the *predicate* of the first sentence (' अभ्यर्हयति ' 'pays his respects to', which indicates that the writer is a friend of the person addressed ; ' विज्ञाप्यते ' that they are mere acquaintances ; ' परिव्वज्य दर्शयति ' that the writer is a near relation, a father, husband &c.).

N. B.—In modern forms the writer's name is put at the end (as in specimen II.), in the genitive case, going with some word like विज्ञाप्तिः, प्रार्थना in the body of the letter. It should be noted that this style is more *formal*, and should be used when the writer does not know, or is not familiar with, the person addressed.

5. The commencement, or the *form* proper, of the letter is in the third person, though other *persons* may occur in the body of the letter itself.

6. The *name* of the person *addressed* which, in English is sometimes written at the end near the left corner of the paper, and is written in full on the envelope, is, in Sanskrit, given in the introductory sentence together with the *place of his residence*, being made the object or the *subject* (as in letter II.) of the predicate, or connected with it in any other way. This gives the *superscription* or *address* of a letter.

7. It is not usual in Sanskrit to specify the *date* of writing ; but when required, it is generally put in the *locative case*, being used as an adverbial adjunct of the predicate, or put last at the left-hand corner of the letter ; as सुभानुसंवत्सरे वैशाखवदि १३ औमे ।

§ 430. For the sake of convenience, letters may be divided into two classes :—

I. *Domestic*, or those passing between members of a family.

II. Other letters written by a person to his friend, a pupil to his preceptor, a minister to his sovereign, or in general by one person to another. These we shall call *Miscellaneous*.

I. Domestic Letters.

§ 431. In a letter from a father to his son, or from an elder to a younger relation, or from a husband to his wife, the degree of relationship is expressed by such words as स्नेहात्परिष्व-
ज्य, उत्तमांगे जुवन्, सस्नेहमालिङ्ग्य &c.

We shall give a few examples.

(a) A letter from a father to his son.

स्वस्ति । यज्ञशरणात्सेनापतिः पुष्पमित्रो वैदिशस्थं पुत्रमायुष्मन्तमक्षि-
मित्रं स्नेहात्परिष्वज्य अनुदर्शयति । विदितमस्तु । योसौ राजसूययज्ञे वी-
क्षितेन मया राजपुत्रशतपरिवृतं वसुमित्रं गोप्तारमादिश्य निरर्गलस्तुरगो वि-
सृष्टः स सिधोर्दक्षिणरोधसि चरन्नश्वानीकेन यवनानां प्रार्थितः । ततः उभयोः
सेनयोर्महानासीत्संमर्दः । किन्तु वसुमित्रेण प्रसह्य ह्रियमाणो मे वाजिराजो
निवर्तितः । सोहमिदानीं पौत्रेण प्रत्याहताश्वो यक्ष्ये । तदिदानीमकालहीन
विगतरोषचेतसां भवता वधूजनेन सह यज्ञसंदर्शनायागंतव्यमिति ।

(b) स्वस्ति । उज्जयिनीतः परममाहेश्वरो महाराजाधिराजो देवस्तारा-
पीडः सर्वसंपदामायतनं चंद्रापीडमुत्तमांगे जुवन्नंदयति । कुशलिन्यः प्रजाः ।
किन्तु कियानपि कालो भवती दृष्टस्य । बलवदुत्क्रांतं नो हृदयम् । देवी च
सहांतःपुरैर्मलानिमुपनीता । अतो लेखवाचनविरतिरेव प्रयाणकालतां
नेतव्येति ।

(c) A letter of a more modern form will be as follows:—

स्वस्ति । पंचवटीतो गोविंदशर्मा पुण्यपत्तने पुत्रं विश्वनाथं (or आयुष्मन्तं
विश्वनाथं) सोत्क्रांतं सस्नेहं निर्भरमालिङ्ग्य कुशलं वार्तयति यथा । कार्यं
च । कुशलमिहास्माकं सर्वेषाम् । भवदीया कुशलवती वार्ता सर्वदा प्रहेया ।
अद्यैव भवदर्थेऽस्मन्मित्रस्य परशुरामस्य हस्ते विंशती रूपका दत्ताः । तेषां
विनियोगः कथं कृत इति यथावसरं निवेदनीयमिति ।

शके १८०७ मार्गशीर्षवदि १४ भौमऽहनि ।

§ 432. A father writing to his son, an elder to a younger brother, and generally an elderly relation writing to a younger one, will also use such a form as the following. —

स्वस्ति । श्रीमच्चिरंजीविवृत्तं अमुकशर्मसु प्राणाधिकतरेषु अमुकस्य (पितुः, भ्रातुः &c. as the case may be) सस्नेहा आशिषः कोटिशः स्फुरंतु । विदितमस्तु &c.; or,

स्वस्ति । अमुकस्थानात् अमुकस्थानवासिनं चिरंजीविनं or भ्रातृ-
ज्येष्ठं अमुकशर्मणं अमुकशर्मा सस्नेहमाशीःसहस्रपूर्वकं कुशलं वार्तयति; or
सौत्कण्ठं सस्नेहं समालिङ्ग्य कुशलं वार्तयति यथा । &c.

(a) From a husband to his wife :

स्वस्ति । अमुकस्थाने पालितपरमपतिव्रतागुणां सौभाग्यशालिनीं भार्याममुकानार्म्मीं अमुकः सस्नेहं समालिङ्ग्य कुशलं वार्तयति यथा । कार्यं च । कुशलमिहास्माकं । तत्रत्यसमस्तमानुषाणां कुशलवती वार्ता प्रहेया । or
एवंगुणासु प्राणेभ्योऽपि प्रियतरासु नितांतारालिङ्गनपूर्वकस्नेहसमूहाः । &c.

§ 433. The following forms should be used when a younger writes to an elder relative, or a wife to her husband :

(1) From a son to his father :—

स्वस्ति । अमुकस्थाने अनेकगुणालंकृतस्नेहगुणभूषितपुत्रवत्सलपूज्य-
पितृपाद्वारविद्वान् अमुकस्थानात्सदाविनीतः सुतः (or सदाज्ञाविधायी पि-
तृभक्तितत्परः सुतः) अमुको महाभक्त्या सबहुमानं क्षितितलनिहितमौ-
लिना साष्टांगं प्रणम्य साविनयं विज्ञापयति । × × × सर्वाभ्यो मातृप्रभृति-
भ्यो महीयः प्रणामो वाच्यः । कार्यादिकं च सदादेष्टव्यमिति ।

(2) स्वस्ति । श्रीमत्पितृचरणेषु अकिंचित्करकिंकरस्य सुतस्य
(sometimes मम) वद्धकरसंपुटं प्रणतिततिसहस्रमजसम् । कार्यं च । &c.

(3) स्वस्ति श्रीजन्मकार्थयज्ञेषु जनकैष्वितः ।

स्नेहार्द्रभावसहिताः स्फुरंतु नतयः पराः ॥

N. B. A younger writing to an elder brother, or a son to his mother, should make the necessary changes.

II. From a wife to her husband:

स्वस्ति । यथास्थाने सकलपूज्यतमगुणगणालंकृतभर्तुः पादान् (the name is sometimes given) अमुकस्थानात्सवाज्ञाविधायिनी अमुका पतिसेवातत्परा कंठाश्लेषपूर्वकं सस्नेहं सोत्कण्ठं सविनयं प्रणम्य विज्ञापयति यथा । कार्यं च ।

II. Miscellaneous.

§ 434. We shall now turn to the class of letters which we have called *Miscellaneous*. One writing to his friend will generally use words of compliment, such as, अमुकं अर्हयति, अभिनन्दयति, अभिनन्द्य ब्रवीति, सस्नेहं अनुदशयति, प्रणतिपुरःसरं निवेदयति &c.

The student has already been shown a form of such a letter from a classical author (see specimen letter I). He may take that as his model when writing to a friend.

Here are some modern forms :—

(1) स्वस्ति । यथास्थाने विद्वत्स्वशाक्षिण्यौदार्यदिगुणालंकृतशरीरं परमप्रेमनिधानं वयस्यं अमुकं अमुकस्थानादमुकः सोत्कण्ठं सस्नेहं गाढमालिङ्ग्य कुशलं वार्तयति यथा । कार्यं च ।

(2) स्वस्ति । अस्मदेकाश्रयाभूतेषु विद्याविनयादिमंडितेषु पूज्यतमेषु अमुकस्थाननिवासिषु अमुकशर्मसु अमुकस्थानवासिनः अमुकस्य प्रणतिसहस्रमज्जम् ।

§ 435. Persons who are not familiar with or do not know each other, may use the following general form :—

स्वस्ति । अमुकस्थाननिवासी अमुकनामकः श्रीमतः सकलविद्यावसातचेतसः अमुकान् अनेकप्रणामपूर्वकं विज्ञापयति । or अमुकाः एवंगुणोपेताः (some complimentary adjective) अमुकेन प्रणामपुरःसरं विज्ञाप्यन्ते or निवेद्यन्ते (the conclusion in this case to be like that in specimen letter II.) ; or श्रीमतां अमुकनाम्नां...समक्षं (संनिधौ) अमुकस्थानवासिनः अमुकनाम्नः सविनया विज्ञाप्तिः । &c.

Taking this as a model one may write to the author of a book, requesting him to send a copy by post :—

स्वस्ति । आंग्लभौमगीर्वाणादिभाषासु परां प्रतिष्ठां गताः कलिका-
तानगरस्थमहापाठशालाधिकृताः श्रीतर्करत्नवागीशाख्याः प्रणामपुर-
सरं विज्ञाप्यन्ते । यत् भवत्प्रणीतं अलंकारदर्शनाख्यं ग्रंथं अधिकृत्य काचित्
विज्ञप्तिपत्रिका मया मित्रहस्ते अद्य दृष्टा । तदवलोकनेन तं ग्रंथं कर्तुं मन्मनसि
बलवतीच्छा प्रादुर्भवति । तदुनरोधात् राजशासनपत्रद्वारेण* वार्ताहरभागस-
हितं मूल्यं सार्धचतुष्टयरूपकं इतः प्रेषितम् । तद्यावच्छक्यं सत्वरं तद्ग्रंथस्य

* By a money order.

प्रेषणेनानुग्राह्यमात्मानमिच्छामि । ग्रंथश्च निम्नलिखितब्राह्मणनामा प्रेषणीय
इति विज्ञप्तिः ।

पुण्यपत्तनं संस्कृतपाठशालायां
संवत् १९३५ आषाढवदि शनौ

अभ्यंकरोपनामकस्य गोविंदसूनोः
रामशाल्मिणः ।

११

N. B. In all these letters it is not unusual to put in some
prayer or wish for the addressee's good health. It is put at
the end in this way : क्षमिह भारत्कं भव्यमनुदिनमैधमानमाशास्महे,
or very shortly इति शम्.

§ 436. A pupil will write to his teacher in the following
way :—

स्वस्ति । अमुकस्थाने (if in a different place) अनेकतीर्थावगा-
हनपवित्रीकृतमानसान् परमाराध्यपरमपूज्यश्रीगोविंदाचार्यपादारविंदान्
अमुकस्थानात्सदादेशवर्ती अमुकनामकः परमभक्त्या क्षितितलनिहितमौ-
लिना साष्टांगं प्रणम्य सविनयं विज्ञापयति; or एवंगुणोपेताः श्रीमदुपा-
ध्यायपादा भक्तितत्परेण अमुकनाम्ना शिष्येण सविनयप्रणामपूर्वकं वि-
ज्ञाप्यन्ते; or इति विज्ञप्तिः अमुकशर्मणः &c.

According to this form a pupil may thus write to his teacher
asking for sick leave —

स्वस्ति । सकलविद्यावगाहनविशदीकृतमानसाः परमपूज्याः गोपाल-
रावाख्याः अनेकप्रणामपूर्वकं सविनयं विज्ञाप्यन्ते । यन्मम गेहेद्य मातापि-
तरादुभावपि ज्वरपीडितौ संतौ शय्याग्रस्तौ । तौ तथा परित्यज्य पाठशालां
गंतुं नाहमुत्सहे । मामपि च बलवती शिरोबाधा पीडयति । अतः अद्य मम

अनुपस्थितिं मर्षयितुमर्हति आचार्यपादाः इति सविनया विज्ञापना सदा-
भवददेशवार्तिनः क्षिप्तस्य

ख्रिस्ताब्दे दशममासस्य द्वादशे वासरे । काळकुलोत्पन्नस्य गोविन्दसूनो-
१८८५ ईरेः.

§ 437. We shall conclude this Section with a few more forms :—(स्वस्ति may be repeated with each form.)

(1) From a minister or other official to a king :

श्रीसमस्तसामंतसेनानिर्वाहकेषु परोपकारसत्कारानिपुणेषु निजकीर्ति-
धवलितदिगंतरेषु महाराजाधिराजचरणेषु, आदेशवार्तिनो महाराजौर्किकरस्य
समस्ताशीराशीःसहस्रमज्जं, or °काः °णाः, °राः °णाः आशीःसहस्रपू-
र्वकं निवेद्यते; or अमुकस्थाने देवं विनयनतः शिराः अमुकः पादद्वंद्वारविदे
भक्त्यो मूर्ध्नि अंजलिं रचयति । कार्यं च लिख्यते &c.

(2) From a superior to an inferior :

अमुकस्थानात् अमुकः अमुकस्थाने अमुकं सप्रसादं समादिशति यथा
(कार्यं च) &c.

(3) From an inferior to a superior :

पूज्यपरमाराध्यस्वामिअमुकपादान् अमुकस्थानात्सदादेशकारी अमु-
कः साष्टांगप्रणामपूर्वकं विज्ञापयति ।

(4) To an ascetic :

श्रीमत्परमहंसपरिव्राजकाचार्यवेदभूदेवनरेवपूजितेषु श्रीपादेषु अमुक-
स्य प्रपंचविस्मरणपूर्वकं नारायणस्मरणप्रणामसहस्रमज्जं विज्ञप्तिश्च ।

§ 438. We shall now ask the student to write a few letters, according to the directions in the preceding pages. It will be found that with these directions he will be able to write letters from one person to another in any capacity. There will be considerable variety in the matter, but the forms given will generally do.

Ex. 45-52.

1. A letter to your father, describing your progress at school.

2. From a father to his son, sending him books and some presents.
 3. To your friend, asking him to give you the pleasure of his company at a dinner party or some religious ceremony.
 4. To a book-seller, requesting him to send you the books you want.
 5. To your teacher, asking for leave of absence on private affairs.
 6. To a friend, asking of him some pecuniary assistance.
 7. A note to one of your fellow-students asking him to lend you his Sanskrit Grammar for a few days.
 8. From the head-master of a Pāthas'ālā to the educational officer of the district asking for more assistants.
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NOTES.

LESSON I.

P. 8. 1. 9. Said by Purûravas with reference to Vidûshaka, when he compared the moon to a *modak*. 'With a glutton food becomes in every case his proper scope or province,' i.e. even his similes and metaphors are derived from food.

—1. 11. 'Who can assure himself (believe for certain) that she is the same', there is such a vast change in her appearance.

—1. 12. अर्थपति a proper name (lord of wealth); the meaning is: 'Vimardaka forms the external life, as it were, of Arthapati', he holds him as dear as his own life which is अंतश्चराः प्राणाः

—1. 13. A question; 'are the Pândavas an object of dread' &c.

—1. 15-16. Bhîma says to Sahadeva: 'neither my worthy brother (Dharma), nor Arjuna, nor you two, are the cause' &c. मम क्षिप्रमेव 'of me, while yet a boy, when a mere child'.

—1. 17. द्वितीयं हृदयं 'a second heart' thou formest a part and parcel of myself.

—1. 19. निस्तेजाः 'void of spirit or pluck' and 'wanting fire', having no power to burn. It refers to भस्मचय also, which though very big, is easily trodden under the foot, because there is no fire in it.

—1. 22. आहितलक्षणः 'was given the characteristic name Kakutstha', became known as Kakutstha, or 'noted for his good qualities' (according to Amara)

P. 9. 1. 3. 'Who, like yourself, is the second tie of my

mind'. Said by Kāmandakī to Mālatī, when she related to her who Mādhava was.

—l. 4. पश्चिमे वयसि वर्तमानस्य 'being in his last (declining, old) age', who was far advanced in age.

P. 9. ll. 6-9. शुक्रमादाय 'bringing with her a parrot'. आश्चर्यभूतः 'an object of wonder', a prodigy. इति कृत्वा 'so thinking', 'with this thought'. देवपादमूलमागता 'come to your Majesty's feet'.

—l. 11. गर्भस्थस्यैव 'while he is yet in the womb', i. e. all these five are born with him.

—l. 14. भूपतेः = भूपतिना; only three things could not be given away by him because they were the essential insignia of royalty.

—l. 15. The line means that, though Wealth and Learning occupy, by their nature, different stations, yet in this king they live together; the combination of wealth and learning, which is very rare, is found in this king. एकसंस्थं = एका संस्था यस्य.

—ll. 16-19. व्यतिक्रितदिग्गताः 'who have pervaded (completely filled) the ends of quarters'. सुकृत &c. 'who are the abode of mighty manifestations (displays) of good actions', who have done many meritorious deeds.

LESSON II.

P. 13. l. 26. चंद्रसरोरक्षकाः 'guardians of the moon-lake', i. e. the hares.

—l. 28. 'On whom the king fixes more his eye', i. e. who is looked upon with a more favourable eye than others.

P. 14. ll. 2-3. The meaning is : 'The demons are fit marks for your arrows; so, let your bow be bent against them.'

— l. 4. स सुहृद् व्यसने यः स्यात् 'he is a friend who is so in adversity', or 'a friend in need is a friend indeed.'

— l. 12. 'In like manner the king and the Māgadhi (Sudakshinā) who were like them (S'iva and Umā and Indra and S'achi) were pleased with their son (who was) like them (Kārtikeya and Jayanta)'.


— ll. 15-16. बहु मन्यते 'is esteemed', 'highly thought of'. आशानिबन्धनं &c. 'became the tie of hope of the whole world'. Sitā means to say : 'Happy indeed is that woman who, having contributed to divert my lord, has caused the hopes of the people to be concentrated upon herself'.

P. 14. ll. 17-18. Said by Rāma with reference to the cub of elephant tenderly reared by Sitā. यत् कल्याणं &c. 'He has become the receptacle of what is good in youthful age,' i. e. is possessed of youthful freshness and vigour.

— ll. 19-20. Prithvī means to say that Rāma, in abandoning Sitā, was not swayed by these considerations, any one of which would have decided against him.

— l. 24. Dūshana, Khara, and Trimūrdhan are names of demons killed by Rāma.

— l. 26. 'That he lives is death (really speaking); and death is rest to him', i. e. the existence of such a man is a living death, and actual death only is his final rest.

P. 15. ll. 2-4. This is a rather doubtful line. It appears to mean :— 'That which may become a fit object both in joy and sorrow (prosperity and adversity), equally with a friend, is difficult to be found', i. e. none but a friend will keep company with us in good and bad days. For ये मिलन्ति cf. Samson Agonistes : 'In prosperous days they swarm; in adverse, withdraw

their head, not to be found though sought'. तत्त्वनिर्णय &c. 'But adversity is their touch-stone (on which their *true* character may be tested)'.

—ll. 7-10. हिंसाशून्य 'void of injury', got without injuring any one; cf. Goldsmith: 'And from the mountain's grassy side, a *guiltless* feast I bring'. अज्ञानं goes with व्यालानां समाप्तिं प्रयांति 'are spent away', 'are all exhausted' in trying to earn their livelihood.

—ll. 11-12. An address to the god Vishnu. 'That (our) words, having extolled thy greatness, are curtailed (fall short) is either through our exhaustion or inability (to describe), and not because thy merits are limited.'

LESSON III.

P. 21. l. 26. विदूक्षेपान्, 'the drops of water thrown out' by the revolving wheel.

P. 22. ll. 1-2. Priyamvadā means to say: 'Who else but Dushyanta can support (the life of) her who has exhibited signs of deep love?'

—l. 6. प्रावृषा संभृतश्रीः 'whose splendour is enhanced by the rainy season.'

—ll. 7-8. कृतकार्ये predicate of वनं, 'having its object accomplished,' blessed. यद् object of अभ्यास्ते.

—l. 10. अधिष्टाय 'becoming the leader or conductor', becoming the guide.

—ll. 16-17. अग्नी goes with वह्नयः. कृमधिष्ण्याः 'whose places have been fixed or assigned'.

—ll. 19-20 give the dimensions of the hall. शतमध्यर्द्ध 'one hundred and fifty'.

P. 22. ll. 21-22. रघुप्रतिनिधिः 'the representative of Raghu' i. e. Aja. 1. 22. 'Like Cupid assuming a state other than boyhood'.

X P. 23. l. 1. संप्रत्यावसत् 'has recently dwelt'.

—l. 2. 'He slept after she had slept, and rose in the morning after she had risen from sleep'.

—ll. 5-6. अयं जनः generally refers to the speaker. Dushyanta means to say : 'This person (i. e. I) once made love (to her i. e. Hamsapadikā); and hence have I been subjected to a great taunt with reference to the queen Vasumatī.'

—l. 11. दोषं विवक्षता त्वया 'by thee intending to imply a fault'.

—l. 14. क्रियांतरांतरायमंतरेण 'without interfering with your other duties', i. e. at a time when you have no other matters to attend to.

—l. 19. कल्पितशस्त्रगर्भे 'in the interior of which were weapons kept ready.'

—ll. 20-21. चतुरस्रयानं 'a conveyance having four corners', i. e. a palanquin. चतस्रः अश्वयो यस्य तत्. मंत्रांतरराजमार्गे 'the high (royal) road formed by the (rows of) sofas'. ह्रस्वविवाहवेष्टा 'decked in her wedding dress.'

1-25 —ll. 25. 21. कष्टसंश्रवाः 'attended with miseries.'

—l. 22-23. Said by Râvana to Sītâ.

—ll. 26-27. यत् 'since'. The meaning is that, like the poison of a mad dog, this scandal about Sītâ has spread everywhere, though it was removed before by miraculous means. :

P. 24. ll. 1-3. मियासहचरः 'the companion of my beloved', i. e. accompanied by my beloved. गोदावरीपरिसरस्य 'in the vicinity of which is the river Godavari.'

—ll. 6-7. दंष्ट्रा &c. 'having for his weapons' his jaws, claws and tail'. दृष्ट्वा छिनत्ति 'slakes or quenches his thirst.'

P. 24. ll. 8-11. अजातशत्रुः 'Dharma', who had no enemies. लिखितैरिव 'as if drawn in a picture', as if we were so many pictures devoid of the power of movement, and retaliation.

—1. 12. 'It (the river Sarayû) on the banks of which are erected sacrificial posts, carries off its waters along the capital Ayodhyâ'.

—1. 14. वाच्यदर्शनात् 'perceiving the censure' (to which he would be exposed). नृपतिः सन् 'lord of men as he was'.

LESSON IV.

P. 28. ll. 1-2. अचिरप्रवृत्तोपदेशः 'instruction in which has not been long commenced', she being but recently made over to her master. क्रीदुशी मालविका 'how Mālavikā fares or progresses', what degree of proficiency she has attained.

—1. 4. सुखं प्रष्टुं 'to ask how she is doing'.

—1. 8. पृथूपदिष्टां 'pointed out by the king Prithu', as capable of yielding several precious things when properly milked.

—1. 9. 'Who had shown his power with regard to the work aimed at' by Indra, who had proved his capacity to do the work intended.

—1. 11. सोहं 'I therefore', 'hence I'.

P. 28. ll. 13-14. Said by Kautsa when he found that Raghu had made Kubera pour down treasure from the heavens. वृत्ते स्थितस्य 'of him who acts according to the duty (right policy)' of kings. मनीषितं &c. 'even the heaven has been made to yield your desired object'.

—11. 19-20. ज्येष्ठा 'the eldest daughter of Himavat.' त्रिपथगा 'running in three streams', through Heaven, Earth, and Pātāla.

~~X~~ P. 29. l. 3. राज्याश्रमसुनि 'the king who was, as it were, a Muni in the hermitage in the form of a Kingdom.'

—l. 7. काकपक्षधरं 'who wore (graceful) side-locks of hair' i. e. who was quite a boy; a Gen. Tat. compound. तेजसां &c. 'age is not considered in the case of those who are possessed of lustre.' Cf. Bhartrihari 'न खलु वयस्तेजसो हेतुः'.

—l. 8. कृपयाविष्टं 'overcome by (the feeling of) pity'.

—ll. 10-13. The S'arat season is here compared to a clever messenger who takes her friend (the Ganges) to her lord (the ocean) in a perfectly pleased mood (with its extremely pure waters) after having, with great difficulty, brought her to the right path (having brought the river to its usual course), who has grown lean (which has shrunk within its bed), and who was much enraged at her husband's having many wives (which had turbid water in the rains, the ocean, too, having several wives, the rivers).

—ll. 14-17. मम वचनात् 'at my instance, in my name'. पूर्वभाष्यं &c. 'This (कुशलप्रश्न) is the only mode of address (to be used) by those beings who are easily subject to miseries'.

—ll. 18-23. सः 'Râma'. याचमानः शिवं सुरान् 'begging blessing of the gods', praying to gods to wish well of Sîtâ. यथास्थितं सर्वं 'everything as it stood'. भिक्षमाणो वनं प्रियां 'asking the forest (any information about) his beloved'. l. 21. 'As if squeezing out life from himself, he confined sorrow to to his mind', i. e. became very desperate and hence was sad at heart. l. 22. throws out a conjecture. आ is a particle meaning 'yes, perhaps it may be'.

LESSON V.

P. 35. l. 23. अनाययत् i. e. हारीतः, when he found the little parrot in that helpless state. मुक्तप्रयत्नं 'who had left off struggling'.

P. 35. l. 26. येन &c. 'By whom my friend was made to rely on that person false to his promise'.

P. 36. l. 1. आसनं प्रतिमाहितः 'you were made to carry the (Guru's) seat'.

— ll. 2-5. धात्रीकर्मवस्तुतः परिगृह्य 'having taken charge (of them) commencing with the duty of a nurse' i. e. doing all that a nurse would have done under the same circumstances. Perhaps the sentence may be read as धात्रीकर्म वस्तुतः परिगृह्य 'having actually undertaken a nurse's duties'. वृत्तचूडौ 'after the tonsure ceremony was over'. त्रयीवर्जं 'excepting the three Vedas'.

— l. 8. Said by Chandrápida to S'ukanāsa, when requesting him to persuade his father to allow him to go to bring back Vais'ampāyana.

— ll. 13-14. 'They two, having lamented, made the killer of their child extract from his heart the dart therein implanted'.

— ll. 16-17. सांगं 'with its *angas*, which are six : S'ikshā, Chhandas, Vyākaraṇa, Nirukta, Kalpa, and Jyotisha'. उत्क्रान्तशै-
श्वौ 'who had passed their (state of) childhood.' कविप्रथमपद्धति
'the first path or road of (to be followed by) poets', who first showed poets the way. He is 'आद्यः कविः' and hence the epithet.

✓ P. 37. l. 3. भावेन 'by your honour', referring to the Sūtradhāra.

— ll. 8-9. Said by Rati to Cupid after he had been reduced to ashes by S'iva. रजनी...मार्गे may be simply locative, or loc. absolute : 'enveloped in nocturnal darkness'.

— ll. 10-11. तां कुलप्रतिष्ठां प्रणमय्य 'making her, who was the glory or strength (source of stability) of the family, bow down' to the tutelary deities. कारयितव्यदक्षा 'knowing well what others should be made to do'. सतीनां प्रादम्रहणमकारयन् 'made her seize (fall at) the feet of the chaste (matronly) women'.

P. 37. l. 13. एकोन्मीलनपेशलः 'calculated to at once unfold (recall to memory)'.

— ll. 15-16. उत्सवसंकेतान् name of a people. जयोदाहरणं 'declaration or announcement of his victory' i. e. verses declaratory of the success of his arms.

— l. 17. अथ 'after the death of Das'aratha'. अनाथाः 'without a lord' owing to the king's death.

— ll. 19-20. Said by Rāma to Sitā. रक्षसा 'by Rāvana'.

— ll. 22-25. Said by Draupadi to Yudhishtira. 'What other king than yourself, who has all means favourable to him and who is proud of his family, will allow others to take away his wealth, like his own wife, attached to him by virtue of good qualities, and born of a noble family.' क इव 'who possibly'.

— ll. 26-29. These four lines and the next two are addressed by Rāvana to Sitā, when he was endeavouring to win over her mind to himself. यः &c. 'he who extracts milk from a stone, will alone derive happiness from Rāma', meaning that it is simply impossible. बोधयंतं हिताहितं 'who (Rāvana) is telling you what is good and bad'. किं विलापयसे 'why make me talk much.'

— ll. 30-31. 'Employ the demons and myself in rendering you service'. l. 31. 'Who will not wish for the reverential bow made by Indra by folding his hands on his head' i. e. as Indra, my conquered vassal, bows down to me, so will he bow down to you my dear beloved. मूर्धानमधिगतः, or अधिगतो मूर्धा येन तमधिमूर्धानं.

P. 38. ll. 1-2. एनं i. e. रामं. रक्षोगणं क्षिप्तुं 'calculated to disperse (destroy) the multitude of demons'. गाधिसुतः Vis'vāmītra.

LESSON VI.

P. 42. l. 25. अधरोत्तरव्यक्तिर्भविष्यति 'it will be manifest who is inferior and who is superior'.

P. 43. ll. 1-2. अहं-अयं Ganadāsa, who complained to the king about Haradatta.

P. 43. l. 3. 'I conjure you by the life of' &c. if you do not say it in words. Said by Mādhava, when Mālātī simply nodded replies to his questions.

—ll. 14-15 जरद्भविधार्मिकः 'an old Dravida ascetic.' इच्छ-य्य goes with निस्तृष्टैः, and means 'to the satisfaction of'. अभिमतं goes with मनोरथं 'wished for', 'cherished'.

—l. 18. किं बहुना 'why say much', to be brief.

—l. 21. 'I am ashamed of my very heart, now that it knows the whole affair'.

P. 44. ll. 3-4. जनस्य *scil.* अस्ति 'belongs to', 'is possessed by'. l. 4. 'Then garden-creepers are indeed distanced by wild creepers in point of excellence', i. e. 'nature unadorned adorns the most.'

—ll. 5-6. describe the state of Sudakshinā when pregnant. असमग्रभूषणा 'not having put on *all* her ornaments', but only a few necessary ones, such as मंगलसूत्र, कंकण &c. मुखेन = मुखेनोपलक्षिता तनुप्रकाश 'of dim lustre'. विचैयतारका the night 'the stars in which have to be searched out', being very few, as it is nearly day-break.

—l. 9. मर्त्येषु असंमूढः 'he among all men, who, undeluded, knows me' &c.

—l. 13. अकथ्यमाने i. e. पुंडरीकवृत्तान्ते.

—ll. 20-21. Translate: 'Proud women, though they, having first slighted a prostration, are subsequently stung with remorse, are nevertheless secretly (at heart) ashamed of propitiating their beloved ones, i. e. do not like to openly conciliate them.'

P. 44. ll. 22-23. Said by Rāma to Sitā, when Lakṣmīmana said 'यावदायाया इताशने विद्युद्धि' 'till the *purification* of Sitā by fire'. Rāma means to say : 'Pity it is that people have to be *propitiated* by those whose wealth consists in their noble (*untarnished*) family, and hence that step (purification) was taken simply to please the people; and therefore what ill we have said of you, does not indeed *befit* you'. नः=अस्माभिः.

P. 45. ll. 1-3. Every instrumental is to be *construed* with the noun following it. अविनयबहुलतया &c. 'because *blooming* youth abounds in *immodest* acts.' तमपि=पुंडरीकं.

—ll. 5-8. स्पृशति पदं 'attains to a position'. गुण &c. 'being connected with (arising from) the possession of a number of qualities', which are not found in the dog.

—l. 9. इतः=मयि.

—l. 11. विनयप्रधानैः विनयः प्रधानं येषां 'amongst which modesty stands foremost'.

—ll. 18-21. नंदनौर्यनृपयोः goes with अस्तोदयौ. अविभिन्नकालं 'simultaneously'. These lines show the superiority of Chānakya to the sun: 'Who surpasses, by his lustre, the lustre of the thousand-rayed god, which is not all-pervading, and causes cold and heat in *alternate succession*, (and not at one and the same time as did Chānakya).

—ll. 26-27 describe the qualities of Duryodhana. उद्यतं 'up-lifted' or drawn against enemies. His orders are most respectfully obeyed by kings. गुण also means 'a thread'.

P. 46. ll. 1-2 refer to S'is'upāla, as described by Nārada to Vishnu. बालः 'while yet a boy'. मुखेन &c. 'in face, being like the full moon, he was like the three-eyed god.' l. 2 'Now he, being a youth (grown-up man), who has made kings subject to *tributes*, is, to be sure, *pre-eminently* like the sun (who occupies the mountains with his rays)'.

LESSON VII.

P. 52. l. 22. सर्वज्ञस्य has the sense of the instrumental 'Undertaking to decide by only one person, howsoever omniscient, is liable to be faulty'.

P. 53. l. 1. अस्मै scil. बालकाय.

—l. 3. साधो: 'given to a good person.'

—l. 5. Said by Gangâ to the Earth when she was angry with Râma for having abandoned her daughter, Sîtâ. शरीरमसि संसारस्य 'you are the very body (main stay) of worldly life.'

—ll. 7-9. मिथ्या...निर्भरः 'full of the pride of pretended (false) greatness.' आत्मप्रज्ञा &c. 'they hate the minister's advice thinking that it (following the advice) is degrading (derogatory to) their own wisdom'.

—l. 11. महाध्वेताप्रणामपुरःसरं 'first making his salutation (paying his respects) to Mahâs'veta.

—l. 14. अवाङ्मनसगोचरं 'who is beyond the reach (range) of speech and mind', i. e. who can neither be described nor conceived.

—ll. 15-16. An address to the moon. The Amâvâsyâ (new-moon day) occurs when the moon enters (आवसति) the body of the sun, but for which, there being no Dars'a day, there would have been no performance of sacred rites by the pious. सुधया &c. cf. पर्यायपीतस्य सुरैर्हिमांशोः कलाक्षयः ब्राह्मणतरो हि ब्रह्मे: (R. V. 16.), the waning of the moon from day to day being ascribed to his being drunk up, digit by digit, by the Gods and Manes.

—ll. 18-19. Said by the seven sages to Himâlaya when they asked Umâ in marriage for S'iva. त्वत्कुल &c. 'this manner (collection of circumstances) is sufficient to elevate your family'.

P. 53. ll. 20-21. दृणविदोः परिशंकितः 'Indra afraid of Trina-
bindu' who was practising austere penance. Gods, and especially
Indra, are always afraid of the penance of others; cf. S'akuntalā
Act I. - 'अस्येतद्वन्यसमाधिभीरुत्वं देवानां.' हरिणी name of a nymph.

P. 54. ll. 2-3. Said by Kautsa, when he found Raghu
almost penniless, and wished to take his departure. निर्गलितां-
बुगर्भे &c. 'even the Chātaka does not trouble (press with
requests) an autumnal cloud, whose watery contents have been
poured out or emptied'.

— ll. 4-5. 'The king, having approached that only son (of
his parents) who was in that condition, told them both his deed
done through ignorance'. उपेत्य, according to some, means उद्दिश्य.

— l. 9. दंडवत्प्रणम्य 'falling quite prostrate on the ground',
like a stick lying horizontally down.

— l. 11. रामस्य दर्शनं सुहृदां 'the seeing of friends by Rāma',
'Rāma's seeing his friends'.

— l. 13. कुलपांशवः 'a disgrace to the family', who
sully the honour of their family.

— ll. 18-19. स = दिलीपः. यज्ञाय 'for the performance of
sacrifices' which keep gods contented. Indra sent down rain (*lit.*
milked the heaven) to grow corn; thus they two reciprocated
services and supported the two worlds. गां दुग्धेह 'milked the
earth' (took taxes).

— ll. 20-21. An address to Brahman. केवलात्मन् 'who was
single, undivided'. गुणत्रयं = Rajas, Sattva, and Tamas. 'Brahmā
was afterwards divided at the time of creation, the three qualities
appearing respectively at the times of creation, preservation, and
destruction.

— ll. 25. दुःखान् सुखमुपनतं 'that happiness which falls to
one's lot after (suffering) misery', the savouriness of the plea-
sure arising from contrasted enjoyment.

P. 55. 1. 6. अरुणाय कल्पते 'is fit to receive Aruna' the harbinger of the sun, which indicates the close of night.

—1. 12. अनुहुंकुरुते 'roars in return.'

—11. 13-14. तथेति saying 'yes'. संतानक्रामाय 'who longed for issue or progeny'.

—11. 15-16. तस्याः goes with प्रसारं. 1. 16. 'Communicated to his beloved the favour of the cow, inferred from the signs of delight (on his face), in words which were, as it were, superfluous', as the very appearance of delight informed the queen of the auspicious event.

—11. 19-20. पुराणशोभां &c. 'restored to its former grandeur or magnificence.' न स्पृहयांबभूव &c. did not at all envy the happiness of either, because he already enjoyed it in his capital.

—1. 22. सानुनीतिः=सानुनयः 'assuming a conciliatory tone.'

—11. 23-26. दिवृक्षुं—त्वं शुभा नवेति द्रष्टुमिच्छन्तं. 1. 24. 'It is the very character of demons that they should make inquiries about others' wives.' नमस्कुर्याः scil. यदि.

LESSON VIII.

P. 62. 1. 4. सत्क्रियाविशेषात् 'on account of 'the distinguished reception' (on the part of Indra); the king means to say that he has done nothing to merit such a grand reception at Indra's hands.

—1. 6. सूर्योपस्थानात् प्रतिनिवृत्तं 'returned after having served, or waited upon, the sun'.

—1. 18. उज्जिहान जीवितां 'whose life is departing' or leaving her.

P. 62. l. 19. उत्तरोत्तरं 'more following more,' 'talking more and more'.

—l. 21. तासां=अप्सरसां.

P. 63. ll. 5-6. Said by Purúravas to the Swan. तावन् 'first', 'before doing anything else'. l. 6. 'To the good the business of a supplicant is more weighty (important) than their own interest'.

—ll. 7-8. तपसे कृतोद्यमां 'who had made up her mind to practise penance'. मुनिव्रतं=तपश्चरणरूपं.

—l. 11. तद्भावे &c. 'In its absence (there being no protection) even that which exists becomes non-existing', i. e. there is no security of person or property.

—ll. 12-13. स=रघुः. अस्त्रं 'the science of missiles.' His father himself was his guru. °

—ll. 14-15. तस्मात् 'from the conqueror, Raghu.' आत्मा सं-रक्षितः 'the Suhmas saved themselves'. वैतसी वृत्तिमाश्रित्य 'following the course of reeds', which bend down to the current of water; hence, 'yielding to a stronger enemy'.

—ll. 21-22 describe the position of 'Madhyades'a'.

P. 64. ll. 2-3. जन्मकर्मतो मलिनतरजनं 'the people in which are dirtier than their birth and deeds'. निर्वृणतर &c. 'all whose practices are more abominable than their hearts.'

—ll. 5-6. She considers the pleasure-garden to be the bow of Cupid, which is lovely on account of having arrows made of flowers, and the garden is also lovely on account of bees clinging to the flowers. शिलीमुख 'arrow' and 'bee.' पीतरक्ताः—पीताश्च ते रक्ताश्च, Champaka and Asoka being yellow and red respectively; and पीतं रक्तं वैस्ते when taken with रजनिचर.

—l. 9. आत्मसंपद् 'self-excellence.' अभिजनात्प्रभृति 'beginning with noble descent.'

P. 64. l. 15. लब्धप्रसरा 'who has got room for free or unhampered conduct', 'grown ascendant.' दुःखोपचर्या 'served or propitiated with difficulty.'

—l. 18. विनयाधानं 'imparting moral training', 'teaching good manners'.

—ll. 20-21. नवः=अजः; नवेतरः=रघुः. l. 21. 'He, of firm resolve, did not desist from his practice of meditation till he had seen the Supreme Being.'

—l. 24. स्वनुष्ठित 'well-observed.'

P. 65. ll. 1-4. Said by Sitā, when she found Māruti near her in the As'oka garden. पूर्वस्मात् &c. 'he appears to be different from the former (i. e. Rāvana), since he devoutly glorifies Rāma; or is it that he has come here to inspire confidence in me, without any cruelty?'. प्रभातात् प्राक् scil. दृष्टानि स्वप्नदर्शनादीनि शुभनिमित्तानि.

—ll. 5-8. स=मारुतिः; तां=सीतां. प्रीतेः पराजयमानां 'who found (Rāvana's) addresses to be unbearable.'

—ll. 12-13. एकाक्षरं 'the one syllable' ओम्. सावित्र्यास्तु परं नास्ति 'there is nothing superior to Sāvitrī', the celebrated Gāyatrī Mantra (which has to be silently repeated or *muttered*).

LESSON IX.

P. 71. l. 4. वर्तमानकवि 'a living or contemporary poet.'

—l. 8. बद्धभावा 'has fixed her affection' on you. इतो गतं=स्वयि आहितं.

—ll. 10-11. Said by Lava to Kus'a.

P. 72. l. 5. संसर्गमुक्तिः खलेषु =खलसंसर्गमुक्तिः 'shunning the company of wicked people'.

P. 72. l. 8. संतानार्थाय विधये 'for (the performance of) some rite, having for its object progeny'.

—ll. 14-15. Said by Indra to Cupid, when entrusting to him a great mission. आत्मसमं 'you who are like myself'. भूधर-
तामवेक्ष्य 'seeing his capacity to hold up the earth'.

—l. 17. कुत्सं गोचमंगलं 'Sītā who formed the entire auspiciousness' of both the families.

—ll. 21-22. ईशं 'their lord' i. e. Rāma. नितांत &c. 'who entertained a very cruel thought with respect to Sītā', i. e. of abandoning her.

P. 73. ll. 1-2. परक्रमोपहः 'destroying the works of his enemies'. l. 2. 'Striking his foes in their weak points, he covered his own weak ones.'

—ll. 3-5. Said by Rākṣhaśa to Lakṣmī, with reference to the want of appreciation of merits shown by her in leaving Nanda and falling in love with Chandra Gupta.

—ll. 6-9. Said to Vidūshaka by Dushyanta 'who was pleased with the picture of S'akuntalā, though he had himself first repudiated her when she came to him in person.

—ll. 14-15. Said by Rāvana to Sītā, when she contemptuously spurned all his supplications. प्रतिपत्तिपराङ्मुखी 'not inclined to acknowledge me' as your lord.

—ll. 18-19. स=जनकः. आसवचनात् 'from the words of the trustworthy sage'. At these words of the sage, Janaka became assured of the manly heroism existing in Rāghava though he appeared to be but a boy. त्रिदशगोपमात्रके 'of the size of an Indra-gopa insect', as small as &c.

LESSON X.

P. 84. l. 20. विश्रम्भातिशयप्रसंगसाक्षिणः 'bearing testimony to the occurrences (incidents) of much familiarity' between us two.

—l. 22. एवमवस्थिते ' under these circumstances '.

P. 85. l. 1. तत्र प्रभवति देवी ' your ladyship has full power to do that ' &c.

—ll. 6-7. अयं जनः *i. e.* Mālati. न खलु &c. ' that being is surely not dead, who is remembered by his beloved '.

—l. 16. सनरक्षिरसि ' in the front of battle ', ' in the thickest of the fight '.

—ll. 19-21. सर्वदेवमयस्य ' he was like Nārāyaṇa , who represents all gods, because he had the several deities dwelling in himself '. Dharma in the mind, *i. e.* he was as straightforward or righteous as Dharma ; &c.

—ll. 22-23. ' Certainly Dharma staying here in his entirety, setting at naught the sports of Kali age (being not influenced by its effects) does not think of the (good old) Krita age, ' the age proper for Dharma ; so good is the life of those who dwell in this hermitage.

P. 86. l. 2. तव प्रसादस्य &c. ' But with you, the blessings have preceded your favour ', against the general course of cause and effect.

—l. 4. शीर्षच्छेद्यः ' to be decapitated '. ते=त्वया.

—ll. 5-6 अकामयेतां scil. the two mothers Kausalyā and Sumitrā.

—ll. 7-8. Said by Sītā to Lakshmana, when she was ruthlessly abandoned. मद्बचनात् ' in my name '.

—l. 10. द्वादशः परिवत्सरः ' it is now 12 years since the world was made destitute of the queen '.

P. 86. 1. 12. मैथिल्यभिज्ञानं=मैथिलि अभिज्ञानं.

—ll. 14-15. सा=सीता. पुरः &c. 'Knowing the entry of the monkey into the (impregnable) city Lankā to be a miraculous occurrence'.

—ll. 18-21. Reflections of Sitā, at her first seeing Māruti alighting in the garden. She first believed him to be Rāvana. ll. 20-21 state why she does not believe that the person had been sent by Rāma. 'Dwelling to the north of this sea, how could Rāma know this city situated to the south of the salt ocean'?

LESSON XI.

P. 92. 1. 1. Said by Parivrajikā, when she was told to sit as a judge to decide the quarrel between the two dancing preceptors. पत्तने &c. a question; 'is a jewel examined in a village there being a town (hard by)', meaning the king alone was fit to do the duty asked of her.

—1. 5. मा तावत् 'oh, do not do so', 'hold, hold'.

—1. 7. किं दीपिकापौनरुक्त्येन 'why the superfluity of lights' 'why want these lights', they are superfluous.

—1. 10. किं वृत्तं 'what became of her', 'how it fared with her'.

—1. 11. रघुकवंशकेषु 'the pre-eminent among Raghus'.

P. 93. 1. 1. स्मृत्यव्यशेषं नयामि 'make him only remain in memory', i. e. kill him.

—ll. 5-6. वीजं Sitā herself, who, when she was pregnant, was cast off.

—ll. 7-8. सा Prithvī मा मेति व्याहरत्येव 'just as he (the lord) was saying 'oh do not, do not take her away'.

✗ P. 93. 1. 16. पतनाय बल्ली 'a creeper (dependent on the tree) tends (is sure) to fall down'.

—ll. 19-20. The strong-minded are not deterred by the appearance of danger.

—l. 23. संतानवाहीनि 'continuously flowing', 'incessantly working'.

P. 94. 1. 1. स्रोतःसहस्रैरिव संलवन्ते 'flow together, as it were, in thousands of currents', find out thousands of new channels to vent themselves.

—l. 2. पंचभिः 'the five constituent elements'. पंचत्वं गते 'reduced to the state of five', resolved or decomposed into its component members.

—ll. 6-7. तस्मिन् = अस्त्रे, the missile which was used by Kus'a against Vāsuki to get back his golden bracelet. समाविद्ध &c. 'with its hands in the form of waves tossed about through agitation'. रोधांसि निघ्नन् 'violently dashing against the sides'.

—ll. 11-14. Rākshasa says to Malayaketu that everything is ready for action, and every circumstance is favourable to them. त्वद्वांछांतरितानि 'obstructed by your desire', i. e. 'only *desire* to march onward, and everything else is ready.' The several locative absolutes show the favourable circumstances. चालिताधिकार-विमुखे 'indifferent, being dismissed from his authority'. मार्ग &c. योग is superfluous; 'whose business is only pointing out the way'.

—ll. 16-19. Said by As'vatthāman. l. 16. 'Who acted like the submarine fire in the ocean consisting of the enemy's forces lapped by the flames of the missiles' hurled against them.

LESSON XII.

P. 102. ll. 8-11. The four lines give the use of all the short forms. वः-नः in the sense of the instrumental ; 'fit to be served by you or us.'

—l. 15. कार्यवशान् 'for my purpose', that I might understand and realize the events of that time.

—ll. 16-18. Said by Sita. जातनिर्विशेषाः 'just like my children'.

—l. 19. वाग्विषयीभूतः 'who formed the subject of our talk'.

P. 103. l. 6. संदिशन्ति 'send love-messages'. समुपसर्पन्ति 'draw near their beloved ones.'

—ll. 8-9. एकः-अपरः Aja and Raghu. प्रभुशक्तिसंपदा 'by the excellence of his sovereign power', प्रभुशक्ति consisting of कौष, वृद्ध, and बल. प्रणिधानयोग्यया 'by the practice of concentration (meditation)'. शरीरगोचरान् 'visible in (pervading) the body.'

—ll. 11-12. Krishna says to Arjuna : 'Those who are deprived of their discerning power by various desires, look up to other Gods, performing various rites and controlled (guided) by their own nature'.

—ll. 16-17 describe the state of those who are puffed up with the possession of riches. व्यसनश्नत &c. 'though become the mark of hundreds of calamities', though exposed to hundreds of miseries, they do not perceive that their fall is imminent like that of the drops of water on the ends of grass growing on ant-hills.

—l. 18. मणिरूपमिव &c. on account of its lucid and transparent water, it served, as it were, as a mirror for the Goddess of Splendour to see her face in.

✕ P. 103. ll. 21-22. नरपति: the Chedi king. आविश्कार 'put forth', 'exhibited.'

P. 104. l. 1. अयौष्मणा विरहित: 'devoid of the warmth of wealth'; cf. the English phrase 'a warm man.'

—l. 14. 'As is seen in Chitrâ and the moon in their conjunction, when freed from mists.'

—ll. 15-16. The peculiarity of a slanderer is that he poisons the ears of *one* and destroys *another* (by reason of his back-biting), unlike the ordinary course of bites, which kill only him who is bitten.

—ll. 17-18 describe the qualities of Aja. l. 18. 'The Prince did not differ from his (generating) cause, his father, just as a lamp lighted from another, does not differ from it' (in flame or light.)

LESSON XIII.

P. 110. l. 3. ते गतिं ज्ञास्यन् 'wishing to know your fate', what had become of you.

—l. 5. वारितप्रसर: 'prevented from advancing.'

—ll. 7-8. श्रुतश्रुते: 'learnt from the sage', of which he had heard from the sage. l. 8. 'Râghava became excited though he was not conscious of the acts of his former existence (in the Dwarf incarnation.)'

✕ —ll. 11-12. Said by Mahâs'vetâ, when her mind was drawn by Cupid towards the holy sage Pundarika.

—ll. 16-17. Said by Ganadâsa, when Dhârinî was not willing to allow him to exhibit his skill in acting in the person of his pupil Mâlavikâ. क्रियासंक्रांति 'the power of transferring or imparting to another what one knows or can do.'

P. 110. ll. 22-23. क्षेमाय 'for security', to ensure their safety. शत्रुन् हंतीति शत्रुघ्नः and hence the significance of his name.

P. 111. l. 4. क्रयकैशिकेन्द्रः = भोजः, the king of the Vaidarbhas. चंद्रं &c. 'like the sea, with its surging waves, going to meet the moon', which occurs at the phenomenon known as Tides.

LESSON XIV.

P. 116. l. 5. अन्नभवतोः of Haradatta and Ganadása. ज्ञान-संघर्षः 'a literary contest', 'a contention for superiority in knowledge.'

—ll. 7-8. Said by Agnimitra to Vidúshaka when the latter told him how he had made Mādhavikā set at liberty the two girls Mālavikā and Bakulāvalikā.

—l. 11. Said by Purúravas to Chitrālekha and Urvasī, when they were called up to execute an order of their lord Indra.

—l. 19. अवश्यकृतव्यतामापतितं 'has become such as must be done', has become an imperative necessity.

—l. 22. दक्षिणाक्षि &c. 'should be made to take the hint given by the contraction (winking) of the right eye'; you should wink at them in such a manner that they will, at once understand what you mean.

P. 117. ll. 5-6. 'I consider him to be the best man who respectively obliges and retaliates upon him who has helped and laughed at him in adversity'.

—l. 8. 'The king should remove the afflictions of a person who is distressed and who dwells in his dominions'.

—l. 11. उक्तांतमिवासुभिः 'their life left them, as it were.'

P. 117. ll. 16-18. Said by Rākshasa, when he was told that a person desired to see him on urgent business.

—ll. 19-20. 'When you have thus completely filled the measure of your sins, the anger of the Pāṇḍavas will act only as a trifling cause to lead you to your doom.'

—l. 23. 'A heart, agitated by grief, is eased (disburdened) only by lamentations.'

—l. 25. पृष्ठतः कृत्वा 'putting in the back-ground', repressing.

P. 118. ll. 1-2 describe the fame of Raghu. अनुबन्धि 'ever-continuous', eternal. इयत्तया परिच्छेनुं नालं 'cannot be circum-scribed within any limits', i. e. no determinate limit can be set to it.

—ll. 4-5. हसितं मुखा प्रसितं 'laughter delightfully continued'. विलसितं &c. 'joyous sports, enlivened by love' decreased. हतसंमदाः 'destitute of exhilarating passions'. पुरहितं &c. 'and what was beneficial to, and desired by, the town was not done'.

—ll. 7-11. Said by Kanva, when sending Dushyanta a message. संयमधनान् 'whose only wealth is their restraint of passions'. कथमप्यवाधवकृतां 'not in any way brought about by her relatives'. ll. 10-11. 'She should be looked upon by you as one of your wives with a respect common to all. Further than this rests with fate; it should not be uttered (referred to) by the relatives of the bride.'

LESSON XV.

P. 125. l. 14. मिथ्यावार्तासंदेशकैः 'by false accounts and messages.'

P. 126. l. 1. इष्टिपद्युमारं मारितः 'slaughtered like a sacrificial victim'. सः=मातलिः.

—l. 4. चित्रलेखाद्वितीया 'having Chitrālekṣā for her companion.'

—ll. 12-13. क्रोधविवला sci. शूर्पणखा. भ्रातरौ Khara and Duṣhāna.

X P. 126. ll. 15-16. लताजुपातं 'repeatedly bending down the creepers'. नद्यवस्कंदं &c. 'would sip water, troubling the (waters of) rivers'. चारुशिलोपवेशं 'seating himself on some charming rock.'

—l. 21. विश्वासप्रतिपन्नानां 'who have entered into confidence', who repose in confidence.

P. 127. ll. 2-3. 'Overcoming (all sense of) shame, warding off decorum, and at once rooting out strength of mind.' मंथरविवेकं 'slow in (forming) judgment.'

—l. 11. अमंदलीलया 'with graceful agility.'

—l. 12. स्थिते अर्धरात्रे 'when it was midnight.'

—ll. 14-15. विप्रदर्श...यत्ना 'who made an attempt at killing whomsoever she considered (saw) to be a Brāhmaṇa.' जिघांसुवेदं...स्त्रः 'who took resplendent missiles to kill whomsoever he knew to be murderous.'

—ll. 18-19. 'Better that he dies or is dried up &c. who does not abide by his elders' order in the case of a difficult thing (to do which is an arduous duty); how much more so when he is told to travel abroad' (a comparatively easy work).

—ll. 20-23. Rākṣhaśa blames Malayaketu for suspecting his conduct without any ground. 'How' says he, 'did it not occur to his mind that he, who even now served his masters' cause though they themselves were dead and gone, would not

certainly ally himself with his professed enemies, so long as he lived safe and sound ?'

LESSON XVI.

P. 133. l. 20. नौ गुणदोषतः परिच्छेत्तुं 'to examine or test us with regard to our merits and demerits,' so as to ascertain our excellences and defects.

—l. 21. समयपूर्वं 'attended with promises or agreements'.

—l. 23. Said by the son of Pururavas, when he was about to be entrusted by his father with the serious responsibility of governing the kingdom.

P. 134. l. 1. का गणना 'what need we say of,' 'much more is it true in the case of.'

—ll. 3-4. अचिराधिष्ठितराज्यः 'who has newly acquired sovereignty', whose sovereignty is newly established. अरूढमूलत्वान् 'not having struck deep roots in (the minds of) his subjects', and who, therefore, resembles a tree which is loose on account of its being newly planted (when it has not struck its roots deep in the soil.)

—ll. 9-10. 'The life described was Rāma's; the work belonged to Vālmiki, and they themselves had voices, like those of Kinnaras; so what was there which was not calculated to enchant the hearer's mind ?'

—ll. 20-23. अनुभवसमांवेदनां 'an agony equal to that when (they are) experienced', i. e. the same grief as that when the miseries are actually suffered. स्मरण &c. 'Be, therefore, pleased, not to make your life the fuel (prey) of the fire of sorrow caused by the recollection (of past incidents)'.

P. 135. ll. 3-4. Said sarcastically by Bhīma.

—ll. 5-8. वेगोद्धमं 'deadly by reason of its quickness of circulation', 'deadly in its effect.' अयं भरः 'this pre-eminence or superiority' exists in them naturally (जात्या).

—ll. 9-10. Said by S'iva disguised as an ascetic. बहुक्षमा 'possessed of much patience.'

—l. 12. Said by the seven sages to Himālaya : 'join your daughter with him, like meaning with words.'

—ll. 14-15. शुचौ वशं गंतुं नार्हसि 'be pleased not to give way to sorrow'.

—ll. 17-20. यमौ 'the twins' i. e. Nakula and Sahadeva. कथं नैव नास्ति 'no account need be taken of.' विस्फुरित &c. 'who has drawn (made to vibrate) his circular bow' (or perhaps his bow and wheel).

LESSON XVII.

P. 142. ll. 19-22. भर्तुः goes with प्रतीपं. l. 22. 'In this way young women attain to the position of housewives ; those of an opposite character are the banes of their families.'

P. 143. ll. 8-9. अनन्यभाजं 'not devoted to any one else.' तथ्यमेव, for she *did* afterwards obtain a husband of that description in Hara. l. 9. 'The words of the great (lords) never bear a contrary meaning in this world', i. e. never turn out false.

—ll. 11-12. The might of Ravana is here described. 'Who night and day disturbed the heaven, by contending with the enemy of Namuchi (Indra)' by doing the various things given in line 11. पुरी = भमरावती.

P. 143. ll. 16-17. घनवत् &c. 'May the people rejoice' deriving delight from the close (familiar) talks with their friends and relations.'

—l. 25. 'There are ups and downs in the state of man, as in the course of the wheel.'

LESSON XVIII.

P. 150. ll. 5-6. Said by S'ukanāsa in vindication of Chandrapīṭha's conduct.

—ll. 10-11. 'One who longs to secure S'rī may or may not get her; how can he, who is desired by S'rī herself, be unobtainable?'

—l. 12. कार्यहन्तारं 'marring the interests'.

—ll. 16-17. Krishna here describes the importance of religious actions.

—ll. 19-20. कथं भवेत् 'what will be its state?' तत्तुल्य = भीष्मद्रोणतुल्य.

× P. 151. ll. 7-10. The king names the several things he hopes Urvas'ī will do. गुह्य 'being herself hidden or invisible'. बलादानीयेत पदात्पदं 'may be forcibly brought (as it were) step by step', so unwilling is she, through fear, to advance.

—ll. 11-12. ध्रुवेच्छां 'of resolute will.' l. 12 'Who can turn back in the contrary direction (thwart) the mind which is firmly resolved upon securing its desired object, and water flowing towards a lower ground?'

—ll. 18-19. Said by Sītā. 'Or I should certainly be reckless of this wretched life of mine, fruitless on account of (my) ever-lasting separation from you (i. e. would gladly aban-

don it), if your seed implanted in my womb, and which must be preserved, were not an obstacle in my way'.

P. 151. l. 20. दंष्ट्रांकुरात् 'from the pointed (sharp) jaws'.

P. 152. ll. 1-2. भूतये goes with नृपतेः in the next line.

—l. 2. 'They are the (real) servants of the king; others are like wives', who follow their husbands for *their own* good.

—l. 3. जीवितापहा 'mortal', 'fatal to life'.

LESSON XIX.

P. 156. l. 4. आविर्भूतज्योतिषां 'to whom the Supreme Light has manifested itself'.

X —ll. 11-13. प्राणैः &c. 'did not deprive him of his life.' अपि तु &c. 'But he, whose will was inconceivable, caused him, when all his wounds had been healed, to be led to the prison and caused it to be estimated or calculated by astrologers' &c.

—ll. 14-15. प्रसेदुः 'brightened up.' प्रक्षिणाचिः &c. 'the fire accepted oblations (thrown into it) with its flames on the right.'

—ll. 17-18. परिमेयपुरःसरौ 'with a limited (very small, which could be counted) retinue'. अनुभावविशेषात् 'by reason of their superior lustre'.

—ll. 19-20. अत्यगादाश्रमं 'passed by the hermitage' without stopping there for fear of obstructing the sage's penance.

LESSON XX.

P. 167. ll. 12-13. 'If the two princes had grown up without any harm, they should have, by this time, attained to your age.'

—ll. 17-18. Said by the seven sages to Himālaya. 'How could the serpent have sustained the Earth with his tender hoods, if you had not supported it from its very depths.'

—ll. 21-22. असौ *i. e.* Kapālakundalā. पापं *i. e.* killing Mālatī.

P. 168. ll. 1-2. 'That servants succeed even in great works is the result of the honour paid to them by their masters in assigning to them those duties.'

X —l. 7. अन्यलिखितं 'any other document or paper' written by him.

—ll. 13-14. स्पृहणीयशोभं 'whose beauty was enviable.' परस्परं goes with द्वंद्वं 'had not intended these two as a couple.'

—ll. 16-19. मोहकलिलं 'confusion or taint caused by ignorance'. निर्वेदं गंतासि &c. 'will become indifferent to all that you have heard or will hear'. श्रुतिविप्रतिपन्ना 'confused by what you have heard'.

—ll. 20-21. 'Masters of great cars will think that, through fear, you desisted from the fight; then you, having been once highly thought of by them, will fall to littleness.'

LESSON XXI.

P. 174. l. 19. कान्तमात्मन्यं पश्यति 'considers his own as beautiful.'

P. 175. ll. 1-2. द्वंद्वसंग्रहः 'mutual conflict.' प्रत्युपस्थिते
'when it has come to this pass'.

—ll. 4-7. अलमप्रभुः 'altogether powerless.' अंधकारतामुपयाति
'grows dim.'

—l. 21. उत्कर्षनिकषः 'a test or criterion of superiority'.

—ll. 22-23. Said by Rāma to Vālmiki. ताः=प्रजाः.

✕ P. 176. ll. 2-3. सभाजनाक्षराणि पातयिष्यामि 'I shall drop a
few words of compliments' as proceeding from you.

—ll. 8-11. Mahās'vetā means that if she, acting in pursuance
of the dictates of propriety, were to become ready to die, she
would reject the request of Kapinjala and at the same time in-
cur the sin of having caused Pundarika's death.

—l. 12. अगृहीते राक्षसे 'so long as Rākshasa is not won over'.

—ll. 16-17. Said by the enraged S'ārngarava to S'akun-
talā, when he found the king denying all knowledge of having
ever before married her. तथा त्वमसि i. e. जारिणी.

—l. 23. क्रियार्थे 'for religious rites'.

—l. 26. एनं 'the soul'. नित्यजानं-नित्यं मृतं 'ever born, ever dead'.

—l. 29. लक्ष्मीं तनोति 'adds to, enhances, the lustre'.

LESSON XXII.

P. 183. l. 19. स्वरसंयोगः 'combination of notes', voice.

P. 184. l. 1. अतिभूमिं गतेन 'having reached its climax',
excessive.

—ll. 9-10. अहो जाने 'how I fancy'.

—l. 13. 'The wise accept the one or the other after a care-

ful examination (for themselves): a fool only has his mind guided (influenced) by the convictions of others '.

—1. 15. विताविषघ्नः 'antidote against anxiety'.

—1. 23. On account of the pitchy darkness 'the sight has become useless, like service rendered to a wicked man'.

X P. 185. ll. 5-7. न वेत्ति &c. 'he fell down on the ground whether through the force of love &c..... I do not know'. सद्योविपाकस्य 'which reaped its fruit immediately.'

—ll. 8-9. पात्रविशेषन्यस्तं 'placed in, imparted to, an excellent material.' गुणांतरं 'a higher excellence'.

—ll. 15-16. स सखा 'Cupid, your friend.' l. 16. 'I am, as it were, the wick of the lamp, all covered with smoke in the form of this unbearable calamity.'

—ll. 18-19. 'Since even one's own body and soul are known to be subject to separation (or, subject to union and separation), say why separation from external objects (such as wife, children &c.) should trouble a wise man.'

—ll. 22-23. Said by Râma, when his mind was vacillating as to whether he should abandon the innocent Sitâ, or turn a deaf ear to scandals about himself. एकपक्षाभय &c. 'being at a loss to follow any one alternative, his mind was swaying backwards and forwards, like a swing.'

LESSON XXIII.

P. 19. l. 3. भर्तृगतया 'about her husband'. गतया = संबंधिन्या.

—1. 6. उन्नमितोपदेशः गणदासः 'Ganadâsa's instruction was found to be superior.'

—ll. 15-17. द्वैतस्य i. e. of Dushyanta. Said by the Chamber-

lain when he was going to report the arrival of Kanya's pupils.
उपरोधकारि 'causing trouble or disturbance, troublesome.'

P. 191. l. 22. Said by Pārvati to her friend. स्फुरितोत्तराधरः = स्फुरणभूयिष्ठः अधरो यस्य सः 'whose lip was greatly throbbing,' making a movement to speak; or better still 'whose upper and lower lips were throbbing'.

P. 192. l. 1. तस्मान् = महतोऽवभाषमाणान्.

—ll. 11-12. परोक्षमन्मथः 'who has had no perception or experience of love', who is out of the reach of the influence of love. l. 12. 'Let not, O friend; that which was (simply) uttered in jest, be taken in earnest.'

—ll. 20-21. Said by S'ārngarava to Dushyanta when he said he could not believe S'akuntalā's words. शाठ्यमशिक्षितः 'untrained to guile.' अप्रमाणं 'is not (regarded as) an authority', 'is not held trustworthy.' विद्या इति 'considering it to be a regular branch of learning.'

—ll. 22-23. त्वं यस्य नेत्रयोः पथि स्थिता 'in whose range of sight you stood' by chance, and whose eyes, therefore, became अवन्ध्य (not useless, having reaped their fruit). रुढसौहृदः 'of deep-rooted friendship'.

P. 193. ll. 1-2. Said by Himālaya to the seven illustrious sages. रजसोपि परं 'even higher than (transcending) the *Rajas* quality.'

—ll. 3-4. Raghu's father was not only the sole Emperor, but also the sole (unrivalled) archer in the land.

—ll. 5-6. सुखश्रव 'pleasant to hear'. द्विवौकसां पथि = आकाशे.

—ll. 11-12. अन्यथावृत्ति 'changed', 'perturbed.' कंठाश्लेषमण-यिनि 'longing for a close embrace of the neck'.

—l. 15. अशिक्षितपटुत्वं 'untaught guile or cunning.'

P. 193. ll. 19-20. Agnimitra means to say that the severe pangs caused by Cupid seem hardly consistent with his weapon, which is apparently so harmless, being only made of flowers; therefore the saying that 'the softer it is, the harder (to bear)', is realized in Cupid.

—ll. 21-22. °दर्शनाश्वासि 'derives encouragement or consoles itself by seeing the manifestations of her love'. रति &c. 'the desire of both of us produces satisfaction', the very idea that we love each other contributes to make me happy.

LESSON XXIV.

P. 200. ll. 13-15. Said by the Sūtradhāra to his wife when she was making grand preparations for a banquet in honour of Brāhmanas in view of the coming lunar eclipse, which, in his opinion, could not then take place.

—l. 22. तिष्ठतु पुरस्तात् 'let it stand over'.

P. 201. l. 4. भवितव्यं च &c. 'and the days are sure to become pleasant on account of the absence of heat.'

—l. 6. प्रणयिप्रियत्वान् 'on account of his affection (kind feeling) for his devotees or worshippers.' तां = मालां.

—ll. 13-16. The plan suggested by the family-priest when the king refused to acknowledge S'akuntalā as his wife. अत्र-भवती = शकुन्तला. उपादिष्ट 'told', 'foretold'. तद्वक्ष्णोपपन्नः 'endowed with the signs (of an emperor)'. विपर्यये 'if the result be otherwise.'

—ll. 21-22. Said by Kus'a to the presiding Goddess of Ayodhyā when she had found her way into the King's palace, though closely bolted. लब्धांतरा 'having got an access to.'

P. 202. ll. 3-4. बाह्वक्षेपं 'throwing up her arms.' स्त्रीसंस्थानं
इत्योति: 'a flash of light in female shape.' अप्सरस्तीर्थ name of
a holy place.

—1. 12. निशितनिपाता: 'of sharp descent', 'sharp-falling'.

—ll. 13-16. च-च in every line has the sense of 'scarcely-
when'. घनाघन: 'compact and condensed'.

LESSON XXV.

P. 207. ll. 25-26. ज्ञानवृद्धभावः 'being advanced (grown
old) in knowledge', i. e. though both are equally learned. पुरस्का-
रमर्हति 'is entitled to precedence'.

—ll. 27-28. Said by Vidūshaka who had expected to get
a *vāyana* from the preceptor of dancing.

P. 208. l. 1. अनियंत्रणानुयोगः 'can be freely (without
any reserve or restraint) questioned'.

—ll. 6-7. तत्पाटवात् the skill of Kāmamanjari who had
entirely fascinated his mind.

—ll. 8-10. बद्धकलकले 'who had set up a loud uproar.'
प्रसीप्तशिरसं 'with his hood expanded'. भीतो नाम 'pretending to
be afraid', 'like one afraid'.

—l. 11. घुणाक्षरं 'an incision in wood or in the leaf of a
book caused by an insect or book-worm and resembling some-
what the form of a letter'. °न्यायेन 'in a fortuitous and unex-
pected manner', 'by a happy chance'.

—ll. 17-20. Said by Rāma when he felt the balmy touch
of Sītā's hand.

X P. 209. ll. 2-3. प्रयोगेणाधिक्रियतां 'should be made the
subject of representation', 'should be brought out on the stage'.

P. 209. ll. 8-9. Said by Rāma when the old Chamberlain addressed the newly-crowned king in his usual familiar way as 'Rāma' and stopped short, discovering the impropriety. तातपरिजनस्य 'the servants of my father', hence old enough to call Rāma Rāma'bhadrā instead of Mahārāja. यथाभ्यस्तं 'as is your wont', 'as you are accustomed to do'.

—l. 10. अष्टादशवर्षदेशीयः 'about 18 years old', 'whose age bordered on 18'.

—l. 15. अनुज्झितकर्मः 'not leaving the bounds of propriety'.

—ll. 17-20. आत्तदंडः 'having assumed the sceptre'. अतुष्टु &c. 'There may be kinsmen in affluent circumstances (when there are abundant means of income), but in you is summed up (comprehended) the whole duty of a kinsman towards your subjects', i. e. there may be found many parasitical gluttons in days of prosperity, but you are the real kinsman of the people in good as well as bad days.

—ll. 21-22. करणोज्झितेन 'forsaken by the senses' of perception, touch &c., i. e. grown senseless. तैलनिषेकबिंदुना 'with the drop of dripping oil'.

—ll. 24-25. कान्तिप्रदः 'giver of lustre'. मासो &c. 'the month of Vaisākha', spring-time, when the trees are laden with flowers.

LESSON XXVI.

P. 218. l. 17. कुब्जलीला 'the gait of a hump-backed person', or 'the manner of the Kubja plant', a bent gait.

—l. 19. प्रत्युत्पन्नमति 'possessed of ready wit', 'having presence of mind.'

P. 213. l. 22. खलीकरोति 'makes one act wickedly'.

P. 214. ll. 3-4. यत्नीयसि &c. 'that a great regard is shown (to a person) even for a small cause or occasion'.

—ll. 5-6. अलमन्यथा गृहीत्वा 'do not misunderstand me'.

—l. 6. 'Generally persons, equally learned, are jealous of each other's renown'.

—l. 11. चीयते 'is attended with fruit', becomes fruitful.

X P. 215. l. 2. कन्याणी 'the sacred cow'.

—ll. 3-4. Said by Aja, when the celestial garland, dropping on Indumati's bosom, deprived her of life, but did him no harm.

LESSON XXVII.

P. 220. ll. 15-16. अभिनिवेद्य 'directing (the mind) to objects'. कालांतरक्षमो न भवति 'is unable to brook delay.'

P. 221. ll. 3-4. ईदृशः &c. 'such has turned out to be the lot (fate) of your being created.'

—ll. 8-9. The meaning is that the more the desire for wealth is cherished, the more it leads one to commit *dark* deeds. The simile is taken from a lamp, which gives out more and more soot as the flame is made brighter and brighter.

—l. 16. भस्मावशेषं चकार 'reduced to ashes.'

—ll. 18-19. 'Just as the Ganges is revered for having taken its rise from the foot of the Supreme Being (Vishnu), so also is it revered for having derived its second source from your high head.' Said with reference to the Himalaya mountain personified. उच्छिरसा 'whose head (peaks) has gone up' into the sky.

P. 222. ll. 1-2. अभिषेकान्ति 'at the conclusion of the coronation ceremony.' l. 2. 'By which their own sacrifices, with complete gifts, would be completed', i. e. wealth sufficient to enable them to complete their sacrifices.

—ll. 5-6 विरलजनसंपाते 'frequented by a few people.' विमानोत्संग, name of the king's palace.

—l. 15. लोकयात्रा सिद्धा 'this course of life is settled'.

—l. 26. 'Since *transitoriness* first clasps to the bosom one that is born, and *then* the mother like a nurse, what ground is there for lamentation ?'

P. 223. ll. 4-5. उभयोः=कुशलवयोः; 'the people wondered not so much at their skill in music as at their thorough disregard to the free-will gifts offered by the king'.

—l. 9. A salutary advice to those who are in the habit of doing things at the eleventh hour.

LESSON XXVIII.

P. 228. ll. 21-23. Said by S'ukanāsa to Chandrâpîḍa. सुखं विशन्ति 'easily find access to.'

P. 229. l. 2. सर्वतोमुखी 'in every respect', 'unlimited', 'complete'.

—l. 4. यस्य refers to Himālaya.

—ll. 6-7. The idea of the lines is best expressed by 'Union is strength'.

—ll. 19-20. Said by Chandrâpîḍa's mother to Manoramâ at the time of allowing him to go to bring back Vais'ampāyana.

P. 229. ll. 21-22. असंशयं &c. scil. शकुंतला. l. 22. The meaning is that the secret prompting (the inner voice) of the heart of good men is a safe guide for them to follow, since it can never think of an illegitimate object.

P. 230. ll. 1-4. Said by Dushyanta to S'akuntalā. एवं प्रायाः &c. 'For such, for the most part, is the behaviour of those over whom darkness (of infatuation) exercises mastery, in auspicious (good) matters (on auspicious occasions).'

—ll. 5-9. एवमादिभिः i. e. उपायैः सा=उर्वशी. तदाश्रयिणी 'relating to her.'

—ll. 10-11. 'They call you who are immoveable (another) Vishnu, for your belly (interior) (like Vishnu's) has become the support of beings, moveable and immoveable'.

—ll. 12-15 describe the position in which the cloud-messenger will probably find the Yaksha wife. भावगम्यं 'conceived by the mind.'

—l. 21. मखजं 'caused by the great Vis'rajit sacrifice', in which Raghu had given away all his wealth.

—ll. 24-25. इयं Mālavikā. प्रेक्ष्यभावेन 'in the capacity of a servant'. वा 'like'.

—ll. 26-27. पंक्तिरथः=दशरथः, पंक्ति meaning '10'. 'What Das'aratha, transgressing the rules, did, was indeed forbidden to the king; (how, then, did he, a wise king, do it?) for even learned person, when blinded by (the quality of) darkness (passion) set foot on the wrong road.'

P. 231. ll. 13-16. Said by Rākshasa when he found the plot most cleverly laid against him by the wily Chānakya. शक्र-देन=शक्रदत्तासेन his bosom friend.

—ll. 21-22. Said by Agnimitra when he found it difficult to conceal any longer from Irāvati his ardent love for Mālavikā. खंडनहेतवः 'occasions or pretexts to disappoint her.'

P. 231. l. 22. 'But not a form of courtesy (polite behaviour) towards proud or intelligent women, though (it be) greater than before, but wanting in sincerity.'

LESSON XXIX.

P. 240. ll. 20-21. शक्ति 'regal power' which has three constituent elements : प्रभाव 'the majesty or pre-eminence of the king himself'; मंत्र 'the power of good counsel', and उत्साह 'the force of energy'.

P. 241. ll. 1-2. 'Oh ! the property of those who are bereft of support through the failure of issue (lineal descendants) passes over to another, at the decease of the original progenitor' (from whom in a direct line the family is descended).

— ll. 9-10. These lines refer to Vishnu. कल्पांतदुःस्था 'being in a distressed state at the end of the Kalpa (the time of general deluge). ऊहे 'was uplifted or drawn out.'

— ll. 12-13. परः 'enemy.' l. 13. 'For he (an enemy) and a disease, when growing, are regarded by the wise, as the same' (in their fatal effects), i. e. if their growth be not checked in time, they will prove very injurious.

— ll. 15-16. Said by the bards to Ajā, at the time of announcing to him the time of rising. त्वत्प्रबोधप्रयुक्तां 'employed to rouse you from sleep'.

— l. 19. सर्वतोमुखं 'having faces in all directions', because he was चतुर्मुख.

— ll. 21-22. स=हिमालयः. पितृणां मानसीं कन्यां 'the girl was a mental creation of the Fathers' (created by virtue of their desire, and not by the ordinary means).

P. 242. l. 1. नव इव चिरेणापि 'my grief is, as it were, new, although so many (12) years have since then elapsed.'

— l. 6. असौ Hanumat.

— ll. 9-10. The Jumna and the Ganges, having respectively black and white waters, seem to provide for each other black aloe and sandal ointment.

— l. 12. स्फुटन्निव &c. 'as if bursting out on account of the flood (excess) of internal excitement'.

— ll. 15-16. वयो &c. 'the resemblance between Rama and the two (Lava and Kus'a) differing only in age and dress', i. e. they two and Rama resembled in every respect except age and dress. नाशिकं व्यतिष्ठत 'stood without the twinkling of their eyes', stood fixing upon them a steadfast gaze.

— l. 19. मरुतः सुतं Bhima, रुशितविक्रियं 'who had shown a change in mind', i. e. emotion of anger.

— ll. 23-24. तद्योधाः 'his warriors.' l. 24. 'On grounds covered over with excellent hides of antelopes and surrounded by vines.'

— l. 25. श्रुतमधिगम्य 'having acquired a sound knowledge.' शरीरजन्मनः रिपून् Desire, Anger, Avarice &c., the six passions.

P. 243. l. 1. 'They soon bring upon Wealth the stigma (ill-repute) of unsteadiness,' i. e. wealth leaves such persons and becomes liable to be called चपला.

— ll. 3-6. प्रियमाया 'for the most part kind'. l. 6. 'the flavour (interest) of which is unchanged (unabated) either before or afterwards', i. e. which is at all times equally pleasing.

— l. 8. न संस्थास्यते 'will not stop,' will be accomplished.

— ll. 9-10. सीतां obj. of द्रष्टुं. उपाक्रन्त 'proceeded towards' the sea-shore.

— ll. 11-12. The past participles are used as abstract nouns.

1-12. Lanka (with so many jumbled noises) produced a noise resembling that in the city of Indra.'

P. 243. ll. 13-14. 'The son of the Wind was for a time pleased at the sight of Ravana of whom, being afraid, the thousand-eyed (Indra) ceased from fight.'

—ll. 15-16. यावदर्थपरां 'having words just enough to convey the meaning', not using many words.

—l. 17. अखिलीकृत्य 'without having made powerless.'

—ll. 19-22. मोपयध्वं भयं 'do not entertain fear.' महेंद्र name of a mountain. धैर्यमाधिषत् 'their hearts took courage.'

LESSON XXX.

P. 250. l. 25. नरपतिप्रबोधनार्थं i. e. to turn the eyes of the Princes which were fixed upon the king, to the Chandāla girl who was being ushered in.

P. 251. ll. 8-9. अनाश्रवासीत् 'did not mind it', turned a deaf ear. समगिरेतां 'pledged their word', 'vowed.'

—l. 15. प्रतिविधाय तिष्ठत्सु 'having adopted measures against the possible schemes of the king'.

—ll. 17-18. वर्तयते 'maintains himself', lives on elephants killed by himself. l. 18. 'A great person, who, by his prowess, humbles the world, does not forsooth wish for his own sustenance from others'.

—ll. 20-21. अस्तसंख्यं 'so as to be beyond calculation', 'in countless numbers.' अत्र 'in this battle'.

—l. 23. The idea is that a warrior, having recourse to mild or soft means (such as forgiveness) should accomplish his ob-

ject, just as a lamp sucks oil by means of the soft wick which intervenes, but for which the flame would be at once extinguished.

P. 252. ll. 2-3. शक्ति 'strength' and 'the three regal powers', बाङ्गुण्य 'the six expedients'. अंगानि 'limbs' and 'component members of a State'.

—l. 7. मा कस्यचिदुपस्कृयाः 'do not prepare (for me) any articles of food' such as condiment, spices &c. (दृश्येयमोज्ज्वलिकं किमपि मा कुरु).

—l. 14. वदमानः 'shewing forth' (भासमानः).

—ll. 17-18. व्यवहर्तुमभियोज्यते 'will endeavour to go to a court of law'. कौपीनावशेषं &c. 'reduce him to absolute indigence'.

—l. 22. 'He with his (left) arm (always) raised up, lifts his right arm in this direction conformably to greet me'.

P. 253. ll. 3-4. 'He void of pride always shows (to the world) his servants, as if they were his dear friends; treats his friends with a respect common to his nearest relations, and his relations as if they were vested with important authority.'

—ll. 8-9. कृतपूर्वसंविद् &c. 'who had previously formed a plot for the accomplishment of their scheme'. समयोपलभ्य 'to be got at the time' of the departure of Aja.

—ll. 10-11. Said by Arjuna to S'iva. संविदामीश 'lord of faculties'. l. 11. विरोध्य &c. 'Of those who, through folly, become hostile, but afterwards become submissive'.

—ll. 13-14. शान्तिमधिकृत्य asked the preceptor 'with reference to some expiatory rite for averting the evil'. स्वतः 'resulting in good'.

—ll. 18-19. भूपति 'the Chedi king'. l. 19. 'It is not probable that the lion (Krishna) will humbly crouch for fear of an attack'.

—ll. 20-21. 'He had scarcely mastered the characters of the alphabet written on the writing-tablet, when he enjoyed all the

fruits of political instruction from his association with men advanced in knowledge'.

P. 253. ll. 23-26. उदधिदयामसीमां 'having the ocean for its dark boundary' i. e. as far as the very ocean. नगर &c. 'having arms as long as the bar of a city-gate,' which is both long and massive, and hence indicative of great muscular strength.

P. 254. ll. 1-8 describe the As'oka garden of Ravana. लतां नर्तयमानवत् 'as if making the creeper dance to the breeze'. संवृताः 'afraid of Ravana'. नायासयन्त 'did not interfere with or affect', each coming round in due rotation. स्मरन्त 'being love-smitten.'

—ll. 9-10. 'The elephant, with his body tossed up, and hence imitating the lord of mountains about to dart up into the sky, made the driver get on himself, who placed his foot on the foot of the elephant slightly bent.'

CHOICE EXPRESSIONS AND IDIOMS.

A

स वैवाधीनः कृतः, यद्वा वि तद्भवतु इत्युक्त्वा परित्यक्तः 'he was abandoned to his fate.'

तव निर्णये स्थास्यामि, तव निर्णयः प्रमाणं 'I shall abide by (bow to) your decision'. प्रतिज्ञा-अभिसंधा-पालयति 'abides by his promise.'

यथाशक्ति, यावच्छक्यं 'to the best (utmost) of one's ability', all that one can do, as far as possible.

बहुकौतुकः स देशः 'the country abounds in curiosities'.

पंचवर्षदेशीय 'about five years old.' मध्याह्नप्रायः-कल्पः समयः 'it is about noon'. किं कर्तुमुद्यतोसि, किं कार्यव्यप्नोसि, किमारंभस्त्वं 'what are you about'.

स सर्वेषां मूर्ध्नि तिष्ठति 'he stands above (at the head of) all'. अदत्तावकाशो मत्सरस्य 'above envy'.

सा सारुणा प्रतिज्ञा लोके प्रकाशतां गता-प्रकाशीभूता 'the dreadful vow became known abroad'.

शून्यमनस्क, शून्यहृदय, हृदयेनासन्निहित, विगतचेतन 'absent-minded'.

कृतमेतादृशेन असंगतेन प्रलापेन 'do not talk so absurdly'.

मनोरथानामगतिर्न विद्यते 'nothing is in-accessible to desire'.

मरणं प्रकृतिः, विकृतिर्जीवितमुच्यते 'death is nature, life is but an accident'.

भावमनुप्राविश 'accommodate oneself to the will of'.

एकचिन्तीभूय 'with one accord'. यदृच्छया, स्वयं, स्वैच्छातः 'of one's own accord'. तद्वचनानुसारेण-अनुरोधेन 'in accordance with his words'. अनुज्येष्ठ 'according to seniority'.

ADM

राजैति का मात्रा-गणना मम 'of what account (consideration) is a king to me' (I defy him).

दैवहतकं, दग्धदैवं, हतदैवं 'accursed or wretched fate'.

बलवती शिरोवेदना मां बाधते 'I am suffering from a strong head-ache'.

भवतोऽविनयमंतरेण परिगृहीतार्था कृता देवी 'the queen was made acquainted with your immodesty'.

ते स्वकर्म साधु निरवाहयन्-आचरन् 'they acquitted themselves well'.

शासने तिष्ठ भर्तुः 'act up to your master's orders'. लक्ष्मीभूमि-कायां वर्तमाना 'acting the part of Lakshmi'. कुरु प्रियसखीवृत्ति सपत्नीजने 'act the part of a dear friend towards your rivals'. मनोवाक्यकर्मभिः 'in action, thought and speech' (in thought, word, and deed).

कुशायवृद्धिः 'acuteness (sharpness) of intellect'.

यथाकालं व्यवहर 'adapt your conduct to circumstances'. तस्यैकदेशः अभिनेयार्थः कृतः 'a portion of it has been adapted to the stage'.

लक्ष्मीं तनोति 'adds to the lustre'. गंडस्योपरि पिटिका संवृत्ता, अयमपरो गंडस्योपरि स्फोटः 'this is another evil to add to the first' (lit. 'a pimple has grown upon a boil').

मधुरालाप, प्रियवद् 'of agreeable address'. अदत्तवाह्यनामा लेखः 'a letter without any address upon it'. दत्त-लिखित-मद्ववाह्यनाम पत्रं प्रेषय 'send the letter to my address'.

आमंत्रयस्व-आपृच्छस्व सहचरं 'bid adieu to (take leave of, bid farewell to) your friend'.

सर्वविश्रम्भेऽन्वयंतरीकरणीया 'she should be admitted to all confidential matters'. तस्या विकारो विलंबाक्षमः 'her illness admits of no delay'.

ALL

वयोवृद्ध, प्रवयस् 'advanced in age'. ज्ञानवृद्ध 'advanced in knowledge'.

मम छिद्रेण लब्धावकाशः 'taking advantage of my weak point'.

वसंतसमयावतारः, मधुप्रवृत्तिः 'advent or setting in of spring'.

हेशलेशैरभिन्न 'not affected by the slightest fatigue'. वेतालो-
पहत 'affected by a devil'. अनेकव्याध्युपसृष्ट 'affected by many dis-
eases'. न नः किञ्चिच्छिद्यते 'our position is not in the least
affected (it does not affect us in the least)'. कृतककलहं कृत्वा
'affecting a quarrel'. मम वचसा तस्य हृदयं द्रवीभूतं, मम वचस्तस्य
ये दृढं पदं लेभे 'my words deeply affected his heart'. पंडितं मन्योसौ
'he affects learning'.

द्वौ नम्रौ प्रकृतार्थं गमयतः 'two negatives make one affirmative'.

इति वार्ता प्रसृता 'such a rumour was afloat'.

अनुपूर्वशः 'one after another'. वृक्षं वृक्षं सिंचति 'waters tree
after tree'. स पितामहनाम्नाऽभिधीयते-आहूयते 'he is called after
his grandfather'.

ग्रामव्यवहारवशा 'come of age'. षोडशवर्षवयोवस्थामस्पृशत् 'he
reached the 16th year of his age'.

अस्मिन्निषये सर्वेषां तेषामैकमन्यम् 'they all agree (there is a
unanimity) on this point'.

शरसंधानं कुर्वन् 'taking aim with his arrow'. ज्ञानिर्दिष्टकारणं
गम्यते 'where are you going without any definite aim'.

वातमसेव् 'to take the air'. प्रकाशतां गम् 'take air'. अवले-
पमुद्रा 'an air of conceit'. निकृतमिवात्मानं संदर्श्य 'with the air of
one who is offended. गगनकुसुमानि-खण्डुपाणि-चि, मनोराज्यविजृ-
भणं 'to build castles in the air'.

अकस्मात्, सहसा, एकपदे 'all of a sudden'. एतावान्मे विभवो
भवंतं सेवितुं 'this is all I can do to serve you'. जीवितसर्वस्वं 'all-
in-all of one's life'. एवं पिंडीकृत्य मह्यं विशति रूपकान्देहि 'give me
20 rupees in all'. सर्वे मिलित्वा सप्त वयं 'we are 7 in all'.

APP

इयं कथा मामेव लक्ष्मीकरोति 'this story alludes to myself'.

क्षीणभूयिष्ठायां क्षपायां 'when the night had almost worn away'.
अधुना प्रभातप्राया-कल्पा रजनी 'it is almost dawn now'. मृतप्राय-
कल्प 'almost dead (all but dead)'.

अन्या गतिर्नास्ति, अन्यच्छरणं नालोक्यते 'there is no other al-
ternative (course, help)'.

एष तव वचसो निष्कर्षः—पिंडितोर्थः 'your whole speech
amounts to this' (this is the purport or sum and substance of
your speech).

अराजके जनपदे 'when the country is in a state of anarchy'.

जन्मदिवसः 'anniversary of birth'. मृततिथिः 'anniversary
of death'.

भवतु-तथा-इति स प्रत्युवाच 'he answered very well'. इदं मे
इष्टसिद्धये कल्पेत 'this will answer my purpose', will do for me.

चिंताविषघ्नोऽगदः 'an antidote against anxiety'. विषवैद्यः, जां-
गुलिकः 'a dealer in antidotes'.

व्याजस्तुतिः 'apparent praise'.

अस्मिन्नर्थेऽत्रभवतं प्रमाणीकरोमि, अत्र भवान् प्रमाणं 'I appeal to
your honour in this case'.

साक्षी नोपतस्यौ 'the witness did not appear'. शोभनाकृति, सु-
भगाकृति, चारुदर्शन, प्रेक्षणीय 'good in appearance'. तव कथा सत्येव
प्रतिभाति-अवभासते 'your story has an appearance of truth'.

सुखार्थं विषयशब्दं न प्रयुजते 'they do not apply the word
विषय to happiness'. द्वितीयगामी न हि शब्द एष नः 'this our title
does not apply to any one else'. कोपरो नियोगोत्प्रेष्यतामिति प्रा-
र्थयामास 'he applied for further orders', वयं स्वकर्मण्यभियुज्याम-
हे 'we apply ourselves to our work'.

संकेत-समयं अनुरूपस्व-अनुपालय 'keep your appointment or
engagement'. देवि सामयिका भवामः 'Queen, let us keep (to)
our appointment or engagement', let us be punctual.

ASP

तीक्ष्णमति ' of quick apprehension '. मंदधी, स्थूलबुद्धि ' of dull apprehension ', ' dull-headed '.

प्रस्तावसदृशं, प्राप्तकालं, कालोचितं, समयानुरूपं ' appropriate to (fit for) the occasion '.

न ते वचोऽभिनन्दामि ' I do not approve of your speech ' (your speech does not commend itself to me).

युवानो विस्मरणशीलाः ' youths are apt to forget '. अतिस्नेहः पापशंकी ' over-affection is apt to suspect evil '.

लोके गुरुत्वं विपरीततां वा स्वचेष्टितान्येव नरं नयन्ति ' man is the architect of his own fortune ' (the fortunate circumstances of our lives are of our own making).

वध्नाति मे चक्षुश्चित्रकूटः ' the Chitrakūṭa mountain arrests my eye '.

अव्याजमनोहरं-अकृत्रिमलावण्यं-निसर्गमणीयं वपुः ' an artlessly (naturally) lovely body '.

गुणास्तावत्तस्य नैव विद्यन्ते ' as for merits, he has none '. शीघ्रमिति सुकरं ' as for doing it quickly, it is easy '. पितेति मां स मानयति ' as a father he respects me '.

वेलोपलक्षणार्थं ' to ascertain the time. '

कस्मिन् दोषं निक्षिपामि, कं दोषपक्षे स्थापयामि ' to whom shall I ascribe the blame ' (on whom shall I lay the blame). पापकर्म तस्य संभाव्यते ' a sinful deed is ascribed to him '.

भस्मी-भस्मसात-कृ ' to reduce to ashes '. भस्मीभू ' to be reduced to ashes '.

तस्य वदनं हर्षोत्फुल्लं बभौ ' he had a cheerful aspect '. सर्वे विपर्यासं यातं ' all things wore a different aspect '. उदगभिमुखं मे गृहं ' my house has a northerly aspect '.

कवियशःप्रार्थी ' aspiring to the fame of a poet '. दूरारूढाः-दूर-धियोद्दिष्टाः-उत्सर्पिणः-खलु एते मनोरथाः ' these are, indeed, high aspirations ' (ambitious, soaring, desires).

BAR

मृगा मृगैः संगमनुव्रजति 'deer associate with deer'.

कृतक-मिथ्या-मौनं 'assumed silence'.

इति मे निश्चयः, वृद्धं मन्ये 'I assuredly feel', I feel assured'.

उपचारातिक्रम-प्रणिपातलघन-प्रमार्ष्टुमयमारंभः 'this is an act to atone (make amends) for the slighting of prostration'.

लोकापवादे बलवान्मतौ मे 'I attach great importance to public censure'. नृपे सुदृढमनुरक्ताः प्रजाः 'subjects are firmly attached to the king'.

युवतयो गृहिणीपदं यांति 'young women attain to the position of housewives'.

* उदार-आर्य-नेपथ्यभूत् 'richly or splendidly attired.'

वैरभावः, विपक्षवृत्तिः 'hostile attitude.'

आत्मन्यारोपितालीकाभिमानाः 'attributing to themselves false greatness'.

राजदर्शनं लेभे 'had an audience of (interview with) the king'. दर्शनानुग्रहमिच्छामि 'I wish to be favoured with an audience'.

विपदुत्पत्तिमतामुपस्थिता, जातस्य हि भ्रुवो मृत्युः 'destruction (death) awaits those that are born.'

चकितं नृपस्य पार्श्वमुपैमि 'I approach the king with awe'.

B

परोक्षे-क्षं 'behind one's back' (in one's absence). उर्वशी प्रत्यादेशःश्रियः 'Urvas'i throws Lakshmi into the back-ground' (obscures, eclipses her).

सकलवचनानामविषय-वर्णनविषयातिक्रांतं-मोघवर्णनप्रयत्नं-तत्स्थानं 'the place baffles description'.

ते कुलस्याधयः 'they are a bane to the family'.

इति समयः कृतः 'such a bargain was struck'. अपि च, अपरंच 'into the bargain'.

BRA

तस्मिन्नवसरे तेन धीरं विक्रांतं 'he bore himself bravely on the occasion'. चित्ते अवधू, मनसि कृ, अनुस्मृ 'bear in mind'. शोकवशं मा गमः 'bear up under grief'. गर्भेश्वरः 'rich from his birth'.

सीतादेव्याः किं वृत्तं 'what became of the queen Sītā', what was Sītā's fate?

आपतन्ति हि संसारपथमवतीर्णानामेते वृत्तांतः 'such incidents befall worldly persons'.

अश्रुतपूर्वं 'not heard before'.

लतांतरित-लताव्यवहित-विग्रहः 'concealing' or hiding his body behind creepers'.

ध्रुवंगं कृ 'to bend the brow'. स पुनरपि स्वकार्ये मनो बन्ध-न्य-वेशयत् 'he bent his mind again to his task'. भवन्ति नम्रास्तरवः फ-लागमैः 'trees bend down under the load of fruits'. कृतनिश्चय, वृढनिश्चय, कृतसंकल्प, विहितप्रतिज्ञ 'bent on'. परस्परवधोद्यतौ 'bent on (killing) each other'.

आनन्दपरवशाः, आनन्देन विगतचेतन इव भूत्वा 'beside oneself with joy'. अप्रास्ताविकं, अप्रस्तुतं, अप्रासंगिकं, अप्रकृतं एतत् 'this is beside the question; irrelevant, does not bear on the matter in question'.

अस्ति मे विशोषोऽद्य 'I am (feel) better to-day'. अभिभू-अति-रिचु pass. 'to get the better of'.

दुर्गम, दुर्ज्ञेय, दुर्बोध 'beyond comprehension'. आयाधिकं व्ययं करोति 'he lives beyond his means'. स श्रुतिपथं अतिक्रांतः-व्यतीतः 'he went beyond hearing'.

न मनागपि, न स्तोकोक्षेनापि 'not a bit, not in the least'.

मूर्तिपण्डुब्धिः 'a block-head, clod-pated'.

समेत, संहत 'in a body'. आसन्नपरिचारकः 'a body-guard'.

मित्रोष्टधा विप्रससार वंशः 'the family branched off into 8 parts'.

साहसे श्रीः प्रतिवसति 'fortune favours the brave'.

CHA

प्रभाता रजनी 'the day broke, it was day-break (dawn)'.
विच्छेदमाप कथाप्रबंधः 'the story has suffered a break'. सभ्याः
स्वं स्वं स्थानं प्रतिजग्मुः 'the assembly broke up'. तस्याक्षणीः प्रभात-
मासीत् 'the day broke upon his eyes'.

किं बहुना 'to be brief, in short'.

हर्षरोमाञ्चित-पुलकित-कंदकित-तनुः 'his body bristling or
thrilling with joy'.

तस्याः सहसा प्रावर्तताश्रुधारा 'she burst into tears'. संभूय प्रशं-
सागिर उदतिष्ठन् 'there was a burst of applause'.

अप्रस्तुतं किमिति अनुसंधीयते 'why' do you beat about the
bush'. ध्रुवाणि परित्यज्य अध्रुवनिषेवणं नेष्टं; अध्रुवाद् ध्रुवं वरं; वरमद्य क-
पीतो न धी मयूरः or वरं तत्कालोपनता तित्तिरी न पुनर्द्विसांतरिता म-
यूरी 'a bird in the hand is worth two in the bush'.

अनुद्विसं-दिनं, दिने दिने 'day by day'. शतशः 'by hundreds'.
एकैकशः, आनुपूर्व्येण 'one by one'.

C.

प्रयत्नसंवर्धितः 'brought up with care'. निपुणमन्विष्य 'search-
ing with care'. अधुनाहं वीतचित्तः 'I do not care now'. न कामवृत्ति-
वैचनीयमीक्षते 'a self-willed person cares not for blame'. प्रतिपात्र-
माधीयतां यत्नः 'let care be taken of each character'.

प्रस्तुतविषये, प्रकृते 'in the case before us, in the present case'.
तेन हि 'if such be the case', well then.

किं मिष्टमन्नं खरसूकराणां 'why cast pearls before swine'.

ज्वलनमुपगतं-अग्निहींस-गेहं 'the house caught fire'. कर्मगृहीत,
रूपाभिग्राहित, लोप्तेण गृहीत 'caught in the act (red-handed)'.

किन्नरमिथुनं यदृच्छयाद्राक्षति 'chanced to see two Kinnaras'.
घुणाक्षरन्यायेन 'by a happy chance'. स मया समापत्तिदृष्टः 'I
chanced to see him, I accidentally met him'.

COM

स्वभावो दुरतिक्रमः 'nature can't be changed'. क्षीरं दधिभावेन परिणमते, दधिभावमापद्यते 'milk is changed into curds'.

हस्ते निक्षिप्य or समर्पय 'give in charge of'. अयं जनः कस्य हस्ते समर्पितः-निक्षिप्तः 'in whose charge has this person been given'.

समान्धसिहि, धैर्यं निधेहि हृदये 'be of good cheer, or cheer up, take courage'.

इत्थं or एवं गते-सति 'under these circumstances', 'such being the case'. दुर्गत, दुर्दशापन्न, दुःस्थित 'in bad circumstances'. येन केनापि प्रकारेण 'under any circumstances', 'any how'. यथावसरं, यथाकालं 'according to circumstances'.

आतिभूमिं गतो रणरणक्रोऽस्याः 'her anxiety has reached its climax' or the highest pitch.

निमिमील नरोत्तमप्रिया 'the king's beloved closed her eyes in death'. अद्य निर्वातं नभः 'it is close to-day'.

मृत्युमुखान्मुक्तः 'rescued from the clutches (jaws) of death'.

यद्भावि तद्भवतु 'come what may'. यद्भावि तद्भवतु शुभमशुभं वा 'come harm, come good'. प्रकृतिमापद्, संज्ञा-चेतना-लभ or प्रतिपद्, प्रकृतौ स्या 'come to oneself, regain consciousness, to come to one's senses'. आगामिनि सोमवासरे 'on the coming Monday'.

तां सुखशयितं पृच्छ 'ask her whether she has had a comfortable sleep'. रात्रावपि निकामं शयितव्यं नास्ति 'I can't sleep comfortably even at night'.

दीर्घिकावलोकनगवाक्षगता 'sitting at a window commanding (the view of) a well'. आकृतिविशेषेष्वादरः परं करोति 'good forms command respect'. परं हि सर्वत्र गुणैर्निधीयते 'merits command notice or attention'. तनुवाग्विभवोपि सन् 'though I have no command of language' (though possessed of scanty powers of speech or description). तं वाग्वद्भ्यवानुवर्तते 'he has command of language'.

इदं वृत्तं लेख्यं-पत्रं आरोपय, पत्रे निवेशय 'commit this matter to writing'.

CON

अस्माभिः सहैककार्याणां 'who have made common cause with us'.

सहाध्यायिन् 'a companion at school' 'a fellow-student'.
समदुःखसुखः 'a companion in joy and sorrow'.

अहमहमिकया प्रणामलालसाः 'a competing with one another to salute first'.

अभिनन्द्य ब्रवीति 'says or writes after presenting compliments'.
च्यवनाय मां प्रणिपातय or मदीयो नमस्कारो वाच्यः 'give my compliments to Chyavana'. उपचारपदं 'a complimentary saying'.

स नाद्यापि पर्यवस्थापयति-संस्तभयति आत्मानं 'he does not yet compose (collect) himself'.

महदपि राज्यं न मे सौख्यमावहति 'even my large kingdom does not conduce to my happiness'.

अपि रक्ष्यते त्वया रहस्यनिक्षेपः 'have you kept the secret confided to you'. विश्वास-विश्रम्भ-भूमिः स मम 'he is my confidant'.
विश्रम्भस्थाने मन् 'to take into confidence'.

प्रसवकालः, प्रसवावस्था 'confinement of a woman'. प्रसूता or प्रासप्रसवा तद्भार्या 'his wife is confined (is in child-bed)'.

दृष्ट्या सुतमुखदर्शनेन आयुष्मान्वर्धते 'you are to be congratulated-upon seeing your son's face', or I congratulate you upon seeing' &c.

प्रसन्नः-उपपन्नः-ते तर्कः 'your conjecture is clear (you have rightly conjectured or guessed)'.
अग्निसात्कुरु, ज्वलनाय समर्पय 'consign to the flames'.

तस्याचरणं वचसा न विसंवदति 'his conduct is not inconsistent with his words'. स्वार्थाविरोधेन 'consistently with their own interests'. अभिरूपभूयिष्ठा परिषद् 'an assembly mostly consisting of learned men'.

तस्य वचसि दुराज्ञाय मा कल्पय-आरोपय 'do not put a bad construction upon his words'.

OR

तत्परतयैव वेदं तवाक्यानि योजयन्ति 'construe Vedāntic sentences as referring to it'.

जनहितनापि तावत् त्वया चिन्तनीयं मासि कार्यमेव-अवेक्षणीयं 'you must also consult public good'. स्वहितपरायणो मा भूः 'do not consult (be intent on) your good alone'. सांवत्सारकैः संशयताम् let astrologers be consulted'.

गुरुः प्रहर्षः प्रबभूव नात्मनि, वपुषि न ममौ 'he could not contain his great joy'.

तेन ह्यस्य गृहीतार्थो भवामि 'if so, I shall know its contents'.

यथावकाशं, कार्योत्तरांतरायमंतरेण 'when it suits one's convenience'. अन्यकार्यातिपातमंतरेण-कार्योत्तराविरोधेन-भवान् कदा मया द्रष्टव्यः 'when may I conveniently see you'.

अनभ्यंतरा वयं मदनगतस्य वृत्तांतस्य 'we are not conversant with love-matters'.

प्राणव्ययेनापि 'even at the cost of one's life'.

त्वद्वचनप्रत्ययान् 'counting upon your promise'.

आ-समा श्वस् 'to take courage'. धैर्यं आस्था, धैर्यं अवलम्ब or अवष्टम्भ, धैर्यावष्टम्भं कृ 'to summon courage'.

कथाप्रसंगेन, कथायोगेन 'in the course of conversation'. कालक्रमेण, गच्छता कालेन, दिनेषु गच्छत्सु, गच्छति काले 'in course of time'. गत्यंतराभावान्, अनन्यगतिकत्वान् 'there being no other course'.

स त्वत्तो लब्धोदयः 'he is your creature (owes his rise to you)'.

एते संकल्पा मम प्रादुरासन् or आसीन्-समभून् मे मनसि 'these thoughts crossed my mind (occurred to me)'. मम दर्शनपथमागतः, नयनविषयमवतीर्णः 'he crossed my sight'. व्यत्यस्तशुनः 'with the arms crossed'. व्यत्यस्तपादः 'cross-legged'.

सर्वैः प्रयत्नाः सफलतां ययुः-फलताः 'his efforts were crowned with success'.

DEP

आचारपुष्पग्रहणार्थे 'to take flowers as is *customary*'. आचारं प्रतिपद्यस्व 'make the *customary* bow (salutation)'.
 मर्मच्छिद्-भिद्, मर्माणि कृतत् 'cutting to the quick'. मद्बचनमा-
 क्षिप्य 'cutting short my speech'.

D

तस्योत्साहभंगं मा कृथाः 'do not *damp* his energy'.

आतुरो जीवितसंशये वर्तते 'the patient is in a *dangerous* state'.

अंधं तमः, सूचिभेद्यं तमः 'pitchy (blinding) *darkness*'. संत-
 मसं all-pervading *darkness*'.

हाहानिनादेन दिशो बधिरयंतः 'deafening all directions with
 cries of *alas*'.

स्वासुभिर्भर्तुरानृण्यं गतः 'he paid off the *debt* of his [master
 with his life'.

पश्चिमे वयसि, परिणतवयसि 'in the *decline* of life', 'in *de-*
clining years'.

दूरगतमन्मथा सा, अतिभूर्मि गतोस्या अनुरागः 'she is *deep* in
 love, far gone in love'.

मम विकारः परिच्छेदातीतः 'my anguish transcends *definition*'.

एकस्य मूल्येन व्ययः शुध्यति, सर्वा व्ययशुद्धिः संपद्यते 'all ex-
 penses are *defrayed* out of the proceeds of one'.

वैद्ययत्नपरिभावी गदः 'a disease which *defies* medical efforts'.

दीर्घसूत्री विनश्यति 'delay is *dangerous*'.

वसुधां तस्य हस्तगामिनीमकरोत् 'delivered the earth to him'
 लेखं तस्य हस्तं प्रापयिष्यामि 'I shall *deliver* the letter into his
 hand'.

सर्वं दैवाधीनं-आयत्तं 'everything *depends* on fate'. मया प्रायो-
 पवेशनं कृतं विद्धि 'depend upon it, I shall starve myself to death'.
 असंशयं, नियतं, नूतं, खलु 'depend upon it', 'to be sure'. निमित्तस-
 व्यपेक्ष 'dependent on a cause'

DIS

विषण्ण, मुक्तावयव 'depressed in spirits', 'dejected'.

सर्वजनस्योपहास्यतामुपयांति 'are derided by all', 'become the laughing-stock of all'.

तस्याः श्रीर्वचनानामविषया 'her beauty can't be described'.

सविस्तरं, सविस्तरेण, विस्तरतः-शः, सुविस्तरं 'in detail', at length, exhaustively.

सा पुषोष लावण्यमयान् विशेषान् or मनोहरं वपुः, प्रचीयमानावयवा 'she developed her lovely limbs'.

क्षुण्णाद्वर्त्मनो रेखामात्रमपि न व्यतीयुः 'did not deviate even a line (an inch) from the beaten path'.

नाहमात्मविनाशाय वेतालोत्थापनं करिष्यामि 'I shall not raise a devil for my own destruction'.

पुत्रसंक्रांतलक्ष्मीकाः, गुणवत्सुतरोपितश्रियः 'having devolved their property upon their sons'.

लुप्तार्थे वचनं 'a dead letter'. अशाम्यं वैरं 'deadly enmity'. स लोट्टघातं हतः 'he was pelted to death'.

अव्यतिरिक्तैयमस्मच्छरीरात् 'she is not different from my body (myself)'.

विषमपदविमर्शिनी टीका 'a commentary explaining difficulties.'

आत्मन्यप्रत्ययं चेतः 'the mind feels diffident of itself'.

अलमयासंगिकेन or अप्रसंगेन, प्रकृतमेवानुसंधीयतां 'enough of digression.'

चक्षुर्विषयातिक्रांतिषु-नयनपथातीतिषु-अंतरितेषु-अदृष्टिगोचरेषु-अंतर्हितेषु-कपोतेषु 'the pigeons having disappeared'.

कर्तव्यानि दुःखितैर्दुःखनिर्वापणानि 'the afflicted should dis-burden (ease) their grief.'

शिष्य उपदेशं मलिनयति 'a pupil spoils, brings discredit on, the instruction (given to him)'.

DOW

प्रकृतं-प्रस्तुतं अनुद् or अनुसंधा 'to turn to the subject under discussion'. प्रस्तावः, प्रस्तुत-प्रकृत-विषयः, प्रस्तुतं, प्रकृतं 'the subject under discussion'.

तपस्विव्यञ्जनोपेताः, तापसच्छ्रमना, तापसरूपधारिणः 'disguised as ascetics'.

निष्कारणो बन्धुः 'a disinterested friend.'

मम द्रव्यस्य कथं त्वया विनियोगः कृतः 'how have you disposed of my money'. अहं त्वदधीनोस्मि 'I am at your disposal'. अयमर्थ-स्त्वदायत्तः, अत्र भवान् प्रभवति 'this matter is at your disposal'. कलहशील, कलहकाम 'disposed to quarrel.'

किं वो विवाद्वस्तु 'what are you disputing about,' 'what is the matter at issue'. वाद्वस्तुर्थः 'a disputed point.'

अतिथिविशेषः 'a distinguished guest.'

एवं तावदाक्षिपामि, अन्यतः संचारयामि 'I shall thus divert his thoughts'.

अंतर्भेदाकुलं गृहं 'a house divided against itself'.

अपि कुशलं-शिवं भवतः 'how do you do,' 'are you doing well.' त्वां सुखं-कुशलं-पृच्छति 'asks you how you do'. देवीं सुखं प्रष्टुमागता 'she came to ask the queen if she was doing well'. अलं निर्वर्धेन 'have done with, enough of, your importunity'. किमस्माकं स्वामि-चेष्टानिरूपणेन 'what have we to do with watching the movements of our master'.

मनो मे संशयमेव गाहते or आशंकते 'my mind is still in doubt'.

नतोन्नतभूमिभागः, उत्खातिनी भूमिः 'ground having ups and downs', 'uneven ground'. पातोत्पाताः 'ups and downs'. नीचैर्गच्छ-त्युपरि च दशा चक्रनेमिक्रमेण 'there are ups and downs in our condition (in life) as in the course of the wheel'. निपात्यतां-उ-च्छेद्यतां-असौ प्रजापीडकः 'down with the tyrant'.

EFF

परिणतप्रायमहः 'the day is *drawing* to a close,' 'it is about sun-set'. स्वया स्वहस्तेनांगाराः कर्षिताः 'you have *drawn* down ruin upon yourself with your own hands.'

द्वीपिचर्मपरिच्छन्नः गर्दभः 'an ass *dressed* in a tiger's skin.'

चापलाय प्रचोदितः 'driven to do a rash act'. अविरलवृष्टिपा-
दासंपातः, पटुधारासारः 'a sharp *driving* shower.' किमुद्दिश्य भवा-
न्भाषते 'what are you *driving* at'.

मा भवानंगानि मुञ्चतु 'let not your spirits *droop* (flag), do not despair'. मुक्तैरवयवैरशयिषि 'I slept with *drooping* limbs'. स्त-
सते देहबंधः 'the whole frame *droops* down'.

जलबिंदुनिपातेन क्रमशः पूर्यते घटः 'small *drops* make a pool.'

संहियतामियं कथा 'let this matter (story) be *dropped*'. अव-
सन्नप्रायाणि मे गात्राणि, सीदन्ति मे अंगानि 'I feel ready to *drop* down.'

शिखी केकाभिस्तिरयति मे वचनं 'the peacock *drowns* my voice with his cries'.

E.

श्रवणगोचरे तिष्ठ 'be within ear-shot'.

महति प्रत्यूषे 'early in the morning'.

न परिहसामि, नायं परिहासस्य समयः 'I am in earuest', 'I am not joking'. परमार्थेन ग्रह 'take in earnest'.

लब्धं स्वास्थ्यं मया, अहं निर्वृतः, वीतचित्तः 'I am at ease'. जाते
ममायं विशदः प्रकामं अंतरात्मा 'this my soul is completely at ease'.
यथाकामं, पर्याप्तं, प्रकामं 'at one's ease'. सुखसुप्त 'sleeping at ease'.

दंतहर्षः 'setting the teeth on edge'.

फल, मूर्च्छ (1 P) 'to take effect'. मारुतस्य रंहः शिलोचये न
मूर्च्छति 'the velocity of the wind has no effect on (prevails not
against) a mountain'. मूर्च्छत्यमी विकारा ऐश्वर्यमत्तेषु 'such changes
of purpose take effect (grow strong) in persons intoxicated
with sovereign power'. निशि मूर्च्छतां तमसां 'of darkness thicken-

EXC

ing at night'. वज्रं तपोवीर्यमहत्सु कुण्डं 'the thunder-bolt has no effect on those who have practised austere penance'. इति, एतद्-भिप्राय 'to this effect'. अर्थतः, वस्तुतः 'in effect'.

नृपस्तस्यां वद्धभावः, कृतानुरागः, प्रीति-भावं बद्धं 'the king was enamoured of her', 'fixed his love on her'.

शृणु मे सावशेषं वचः 'hear my speech to the end (hear me out)'. कल्याणोदकी-स्वतन्त्र-भविष्यति 'it will end in good'.

अलमतिविस्तरेण 'enough of prolixity'. अलं-कृतं-परिहासेन 'enough of joking'.

कुतूहलेन तस्य चेतासि पदं कृतं 'curiosity entered his heart.'

मानमर्हति, मान्यः, पूज्यः 'he is entitled to respect'. स पुरस्कारमर्हति 'he is entitled to precedence'.

परसुखासाहिष्णु 'envious' (jealous) of another's happiness. ते परस्परयशःपुरोभागाः 'they are envious, jealous, of each other's fame'.

तुलया धृ 'to consider equal'. तत्कार्यं साधयितुमलं सः 'he is equal to the task'.

प्रतिज्ञासनं 'sending on an errand'.

बन्धनभ्रष्टो गृहकपोतश्चिह्नाया मुखे पतितः 'he has escaped one danger only to fall into another (has escaped Scylla to fall into Charybdis)'. कथं कथमपि मुक्तः 'he narrowly escaped'.

सुरक्षितां तां प्रेषय 'send her with a good escort'.

अत्यन्तविलुप्तवर्धन 'disappeared for ever'. एकांतनष्ट 'lost for ever'. असन्निवृत्त्यै गत, अत्यन्तगत 'gone for ever'. अप्रबोधाय सा सुप्वाप 'she slept not to ever wake again (to wake no more)'.

अन्नहृष्यं, अत्याहितं 'Oh ! an evil has befallen', alas, woe me.

स सत्कारो मम मनोरथानामप्यभूमिः 'the reception exceeded even my expectations'.

FAI

उत्सर्गाः सापवादः 'rules have exceptions'. अपवादैरिवोत्सर्गाः कृतव्यावृत्तयः 'as general rules are limited by exceptions'. अव्यभिचारि तद्वचः, इति लोकावादः न विसंवाद्मासादयति 'that saying has no exceptions'. प्रतिप्रसवः 'a counter-exception'.

शिरःशूलस्पर्शनमपदिशन् 'pleading an excuse of head-ache'. अनामयापदेशेन 'under the excuse of illness'.

स्वनियोगमश्न्यं कुरु, अनुतिष्ठित्मनो नियोगं 'execute thy business', 'do thy duty'.

असौ क्रमाद्यौवनभिन्नशैशवः 'his boyhood gradually expanded into youth'. हर्षोत्फुल्लनयनः 'with his eyes expanded with joy'.

भवतात्ना क्लेशस्य पदमुपनीतः 'you exposed yourself to trouble'. स कातर इति वाच्यतां गतः 'he was exposed to the charge of cowardice'. सा तंडुलान् सूर्यातपे दत्तवती, आतपायोज्झितवती 'she exposed rice to the sun'.

क्रियताप्यंशेन, ईषन्, मनाक् 'to some extent'. सर्वथा 'to the fullest extent'.

लोकदृष्ट्या 'in the eyes of the public'. अक्षिगतोहं तस्य 'I am an eye-sore to him'.

F.

मुखामुखि, संमुखं 'face to face'. पूर्वाभिमुखं गृहं 'a house facing the East'.

वस्तुतः, तत्त्वतः 'in fact'. वस्तुवृत्तेन, परमार्थतः, तत्त्वतः 'as a matter of fact'.

संकटेष्वविषण्णधीः 'his talent fails not in difficulties'. फले विसंवदति 'fails to give the fruit'. रमणीयोऽवधिर्विधिना विसंवादितः 'a good appointment was made to fail by Fate'. तस्य धैर्यं न हीयते, न स्खलति 'his courage does not fail him'. पुत्राभावे 'failing male issue'. तस्य स्मृतिलोपः संजातः 'his memory failed him'. संततिविच्छेदः-लोपः 'failure of issue'.

FOL

अनिर्वदः श्रियो मूलं 'faint heart never won fair lady'.
 सुदिनं 'a fair day or weather'.
 पातोत्पातौ, व्यसनोदयौ 'rise and fall'. स लक्ष्यच्युतसायक्रो-
 भूत् 'his arrow fell short of its aim'. तव महिमानमुत्कीर्त्य वचः
 सन्दिह्यते 'words fall short in describing your greatness'.

लुप्तप्रतिज्ञ, असत्यसंध, भ्रमप्रतिज्ञ 'false to one's promise'.

अतिपरिचयादवज्ञा 'familiarity breeds contempt'.

को वृत्तांतस्तत्रभवत्याः 'how fares it with her ladyship'.

नात्र मुनिर्दोषं ग्रहीष्यति 'the sage will not find fault with this'. दृष्टदोषा मृगया 'chase is found fault with'.

सहृदयः, सचेताः 'a man of feeling'. सचेतसः कस्य मनो न दू-
 यते 'what man of feeling is not affected at heart'.

आत्मानं मृतवत्संदर्शयामास 'he feigned himself to be dead'.
 कृतकं कोपं कृत्वा 'feigning anger'. प्रसुप्तलक्षण, व्याजसुप्त, लक्षसुप्त
 'feigning sleep'.

पर्याप्तमाचामति 'drinks (his) fill'.

तैः सोपराधी स्यापितः 'they found him guilty'.

उदारः-प्रथमः कल्पः 'a fine or fair proposal'.

सुमिष्टमेतत् 'this fits well'.

मन्मुखासक्तदृष्टिः 'with his eyes fixed on my face'. आसक्त-
 वद्ध-दृष्टि 'having the gaze fixed'. स्तिमित-अनिमेष-लोचन 'with a
 fixed look'. मनो निष्ठाशून्यं भ्रमति 'the mind devoid of fixedness
 rambles'.

रंभ्रान्वेषिन्, छिद्रान्वेषिन् 'seeking or finding flaws, or picking
 holes'.

सप्तभूमिकः प्रासादः 'a palace having seven floors'.

हस्तौ समानीय, अंजलिं बद्धा, कृतांजलिः, सां (प्रां) जालि
 'folding his hands together'. भुजाभ्यां तामापीडय 'folding her in
 his arms'.

GRI

महतां पदमनुविधेयं 'follow (in) the footsteps of the great',
 पदवीं प्रतिपद्य 'following the path'. पुरस्कृतमध्यमक्रमः 'following
 a middle course'. दुःखं दुःखानुबन्धि, विपत्तिपदमनुवन्नाति 'one mis-
 fortune follows another'. अतः किं प्राप्नोति 'what follows from
 this?' परस्ताद्वगम्यते 'what follows is understood'. ततस्ततः
 'what followed next', proceed. तद्यथा 'it is as follows'.

• शांतं पापं, प्रतिहतं अमंगलं 'God forbid (forfend)'.

स्वनामत्यागं करोमि 'I shall forego my name'.

तीर्ण-पूर्ण-प्रतिज्ञः, पालितसं गरः, सत्यप्रतिज्ञः, सत्यव्रतः-संधः 'who
 has fulfilled his promise'.

G.

अधुना मुंच शय्यां 'get out of (leave) bed now'.

युद्धाय संनद्धाः or वद्धपरिकीर्यस्ते 'they have girded up their
 loins for battle'.

शुचौ वशं मा गमः, शोकाधीनः मा भूः, वैह्वयं मावलंबस्व 'do not
 give way to grief'.

उज्ज्वलन्निव ब्रह्ममयेन तेजसा 'as if glowing with Brâhmanic
 lustre'.

इति ख्यातः, कृतनामधेयः, इत्तसंज्ञः 'he goes by the name of'.
 उमाख्यां सा जगाम 'she went by the name of Umâ'.

किं तया दृष्टया, कोर्यस्तस्या दर्शनेन 'what is the good of see-
 ing her'. अलं परिदेवनेन 'what good do you get by weeping'.

मृत्योर्मुखे वर्तते, कालालीढः, मृत्युगोचरं गतः 'he is within the
 grasp of death'. इदं च अशेषविद्यामहणसामर्थ्यं 'and this grasp
 of every (kind of) learning'. ममाशयं सम्यग्गृहीतवानसि 'you
 have well grasped my meaning'.

आनन्दस्य परां कोटि-काष्ठां अधिगतः 'he was greatly de-
 lighted'.

रोषात् इतैर्वैतान्निष्पिष्य 'grinding the teeth in rage'.

HEA

यौवनपद्वीमारुढः, प्राप्तयौवनः, यौवनदशामौपदे 'he grew up to man's estate (attained his majority). वत्सतरः महोक्षतां स्पृशति, महोक्षभावं श्रयति 'a calf grows into a large bull'.

तस्याः आबद्धधारमश्रु प्रावर्तत, उद्धाव्ये नयने जाते 'tears gushed forth from her eyes in torrents'.

H.

चौर्यवृत्ति 'in the habit of stealing'. ज्ञातदुःख, दुःखशील, परिचितक्लेश 'habituated to distress'.

रेखामात्रमपि 'even a hair's breadth'.

सर्वनाशे समुत्पन्ने अर्धे त्यजाति पंडितः 'half a bread is better than no loaf'.

नियुद्धं, बाहुयुद्धं 'a hand-to-hand fight'. एकतः-अन्यतः, एकंच-अपरंच 'on the one hand—on the other hand'. तु, तवत् 'on the other hand'. सर्वथा, सर्वत्र 'on all hands'. दत्तहस्तावर्णव 'given a helping hand'. परंपरया आगम् 'to be handed down'.

त्रिशंकुरिवांतरा तिष्ठ 'hang between' (like Tris'anku).

आवेदयंति प्रत्यासन्नमानंदं अग्रजातानि शुभानि निमित्तानि ' antecedent good omens are the harbingers of coming happiness'. (cf. coming events cast their shadows before.)

अहो सारुणो दैवदुर्विपाकः 'Oh hard fate'. प्रबलशुभावसन्न 'hard pressed by hung r'.

तव मुखं कमलश्रियमुद्बहति-आहरति-कलयाति 'your face has the beauty of a lotus'.

संशयितजीवितः 'who hazards his life'.

धुरि कीर्तनीय or प्रतिष्ठापयितव्य 'to be placed at the head of.' स सर्वेषां धुरि-मूर्धनि-तिष्ठति 'he stands at the head of all'. वसिष्ठा-धिष्ठिताः, वसिष्ठपुरःसराः-प्रमुखाः पुरोगमाः 'headed by Vasishta'.

व्रणविरोपणं तैलं 'sore-healing oil'.

HOL

सुस्थोसौ, कुशलमस्य 'he is in good health'. पूर्ववत्-प्रकृतिस्थः समजायत 'became as healthy as before'.

किमस्मान् संभृतवोषैरधिक्षिपथ 'why do you heap accusations (calumnies) upon us'.

इति कर्णपरंपरया श्रुतमस्माभिः 'we know it by hearsay'.

सोन्साहं, सर्वात्मना 'with all one's heart'. सर्वात्मना तस्मिन्कर्मणि स व्यापृतः 'he has applied himself to the work, heart and soul'. यथेच्छं, पर्याप्तं, प्रकामं, निकामं 'to one's heart's content'.

दीर्घं-स्थूलस्थूलं-निश्चस्य 'heaving deeply'.

भूस्वर्गायमानमेतत्स्थलं, भूलोकगतः स्वर्गः 'this is a heaven on earth'.

अहमनुपदमागत एव 'I shall be close upon your heels', 'I shall just follow you'. जंघावलेङ्ग 'to take to one's heels'.

विना पुरुषकारेण दैवं न सिध्यति 'God helps those who help themselves.' का गतिः, किमन्यच्छरणं 'I can't help'.

हंत बीभत्समेवाग्रतो वर्तते 'yonder is indeed a hideous spectacle'.

स त्वां बहुमन्यते 'he has a high opinion (thinks highly) of you'.

इषवः सिध्यन्ति लक्ष्ये चले 'arrows hit a moving mark'.

का-क्रियती मात्रा तेषां मम, तानहं तृणाय मन्ये or तृणीकरोमि 'I hold them of no account'. वाचंयमो भव, वाचं नियच्छ, तूष्णीं जोषं-आस्व 'hold your tongue'. सर्वगामी-अव्यभिचारी अयं नियमः 'this rule holds good everywhere'. मुक्तग्रह 'letting go the hold'. रागः शुक्लपटे स्थायीभवति 'red colour takes a firm hold on a white cloth'. स लोकस्य मन आवदे 'he had a hold on the mind of the people (drew the mind of the people towards himself)'. लेभेतरे चेतसि नोपदेशः, अलब्धपक्षो हृदि 'the advice took no hold (was not impressed) on the mind'.

INF

तद्वचः तस्य हृदयमर्मास्पर्शत 'the words' went home to his heart'.

चतुरः शशकान् विश्वासस्थाने धृत्वा 'retaining four hares as hostages'.

मानुषीं गिरमुदीरयामास 'uttered human accents'.

इति राज्ञां शिरसि वामपादमाधाय 'thus completely humbling the kings'.

I.

ब्रह्मसायुज्यं प्राप्तः, ब्रह्मलीनः, ब्रह्मभूय गतः 'becoming identical (one) with Brahman'.

दुर्दैवं, दुर्भाग्यं, मंदभाग्यं, दैवविपर्ययासः-दुर्विपाकः 'ill luck'.

अस्मार्तकालात् 'from times immemorial'.

स महति जीवितसंशये अवर्तत 'he stood in imminent peril of death'.

अलं सेवया (स्नेहभणितेन) मध्यस्थतां गृहीत्वा भण 'away with flattery, speak impartially'.

उन्नमत्यकालदुर्दिनं 'an untimely storm impends'. अनावृष्टिः संपद्यते लम्बा 'a drought is closely impending'.

निर्वधपृष्टः or पुनः पुनश्चानुबध्यमानः स जगाद् सर्वं 'being importuned (pressed), he told all'.

जानकी करुणस्य मूर्तिरथवा शरीरिणी विरहव्यथवा 'Jānakī is the Karuna sentiment or pang of separation incarnate'.

वाच्यतां याति, दोषभाजनं-दोषभाक्-दोषपात्रं-भवति 'he incurs blame'.

किं कथ्यते श्रीरुभयस्य तस्य 'the splendour of that pair is simply indescribable' (what words can describe their splendour).

संभावनीयानुभावात्प्राकृतिः 'his dignity may be inferred from his form'. आकृतिरेवानुमापयत्यमानुषतां 'her very form leads (one) to infer her being superhuman'.

INT

अधरोत्तरव्यक्तिर्भविष्यति 'it will be clear who is *inferior* and who is *superior*'. ओजस्वितया सा न परिहीयते शच्याः 'she is not *inferior* to S'achi in majestic dignity'. न प्रतिच्छंदात्परिहीयते मधुरता ' (her) loveliness is not *inferior* to (does not fall short of) that in the picture '.

अमी विनोदनोपायाः संश्लेषना एव दुःखस्य 'these diversions will only serve to *inflame* grief '.

स्पर्धाभात, मदीद्धत, उत्सिक्त ' *inflated* with pride '.

निद्रावश-विधेय 'under the *influence* of sleep'. मूढः परम-त्ययनेयबुद्धिः 'a fool has his mind *influenced* by the convictions of others '.

पुरुषोत्तमे इति भणितव्ये ' *instead* of saying on Purushottama'. अध्ययने आरब्धव्ये किमिति क्रीडसि ' *instead* of studying why do you play ? ' हर्षस्थाने अलं विषादेन 'be not sorry *instead* of being (where you should be) glad '.

परोपकरणीकृत-भूत 'serving as the *instrument* of others'. उपकरणीभावमायात्येवविधो जनः 'such persons become helping-*instruments* '.

चक्रवृद्धिः 'compound *interest*'. सरला वृद्धिः 'simple *interest*'. पंचकेन शतेन, पंचोत्तरं शतं ' *interest* at five per cent '. दृष्टं युष्माभिः कथारसस्याक्षेपसामर्थ्यं 'you have seen how the *interest* of the story made me digress'. स्वार्थपर, स्वार्थदृष्टि 'looking to one's own *interest*'. अतिरमणीयं कथावस्तु 'the subject-matter of the story is very *interesting*'. पक्षपातितौ आवामनयोः 'we two are (respectively) *interested* in these two'.

न चेदन्यकार्यातिपातः 'if it should not *interfere* with other duties'. अन्यापरिषु न्यापारं स करोति 'he *interferes* in matters not his own '.

मैनमंतरा प्रतिबन्धीत 'do not *interrupt* him '.

काले काले, अंतरा अंतरा 'at *intervals* '.

LAT

श्रमसाहिष्णु, जितश्रम 'inured to fatigue'.

नायमेकांतो नियमः 'this is not an *invariable* rule'.

रामस्य वैवर्तुर्नियोगः कोपि 'it was a sad *irony* of fate in the case of Rāma'.

J.

परिहासविजल्पित, नर्मभाषित 'uttered in *jest*'.

अध्वसंजातखेदात् 'on account of the fatigues of *journey*'.

उत्थाय पुनरवहत् 'he resumed his *journey*'. सप्ताहगम्योऽध्वा 'it is only a week's *journey*'.

स्वगृहनिर्विशेषमत्र वस 'stay here *just* as in your own house.

स्वपुत्रनिर्विशेषं संवाधित 'brought up *just* like one's own sons'.

K.

जानुभ्यां अवनौ गम् or पत् 'go or fall on the *knees*'. जानुद्वयस-मात्र 'knee-deep'.

भुकुटिं बंध् or रच्, भुवौ संकुच् or भिद् 'knit the eyebrows'.

बुद्धिर्यस्य बलं तस्य 'knowledge is power'. तदाख्यया भुवि प-
प्रये, तदाख्यां जगाम 'became known by that name'.

L.

चिंताशतैर्वाध्यमान-अभिभूत 'labouring under hundreds of anxieties'.

प्रतस्थे स्थलमार्गेण-वर्त्मना 'proceeded by *land*'.

अलसेक्षण 'with *languishing* looks'.

एष ते जीवितावधिः प्रवाहः 'this talk will *last* through life'.
कतिपयदिवसस्थायिनी यौवनश्रीः 'the bloom of youth *lasts* for a few days'. कालांतरक्षमा माला 'a garland capable of *lasting* for a long time'.

अर्गलानिरुद्धं पक्षद्वारं 'the postern door was on the *latch*'.

LIF

किमिति चिरायितं त्वया, वेलातिक्रमः कृतः 'why are you late'.
मुहूर्ते तत्र आस्तां, तिष्ठतु तावत् 'lay it aside for a while'.

विषयसुखानरतो जीवितमत्यवाहयत् 'led a dissolute life'. चि-
त्रकूटयायिनि वर्तमाने 'on the way leading to Chitrakûta'. 'अयं
पथा नदीमुपतिष्ठते 'this way leads to the river'.

अनुदिवसं परिहीयसेऽगैः 'you are growing leaner and leaner
day by day' (you are gradually wasting away). मल्लेखया
दत्तहस्तावलंबा 'leaning on Mallakhâ's arm'. वामहस्तोपहितवदन
'leaning her face on her left hand'.

त्रयवराः साक्षिणी ज्ञेयाः 'there should be at least three wit-
nesses'.

अस्मास्त्ववहीनेषु 'we being left behind'. शान्तिं पानीयवर्षे 'when
it left off raining'.

सुखमुपदिश्यते परस्य 'it is easy to advise or read lectures to
others'.

लब्धावकाश, प्राप्तावकाश, निर्व्यापार, लब्धक्षणे 'being at leisure'.

परित्रायस्वैनां मा कस्यापि तपस्विनो हस्ते पतिष्यति 'secure her
lest she fall into the hands of some ascetic'.

भूमिसात्कृ 'to level to the ground'. हरिद्रसनतां नीत-गमित
'reduced to the level of the poor'.

मनुष्याः स्वलनशीलाः 'man is liable to err'.

यद्वावसरप्राप्तं तत्र प्रभवति भवती 'your ladyship is at liberty
to do what befits the occasion'. वंधे मोक्षे चाधुना सा ते प्रभवति
'now she is at liberty to detain or set you free'.

सर्वथा त्वमेवात्र दोषभाक् 'the fault lies with you entirely'.
सखीगामी अयं दोषः 'this fault lies with my friend'.

प्राणयाना-धारण-रक्षणं 'support of life'. साधुवृत्तः 'leading a
virtuous life'. दशांतराणि 'the vicissitudes of life'.

MAS

अनया दृष्ट्या 'considered in this light'.

एवमादि 'this and the like'. यस्ते छंदः, यद्भवते रोचते 'just as you like'. कामचार, स्वच्छंद, स्वैरिन्, कामवृत्ति 'doing as one likes'. कामरूपः 'taking what form he likes'. यथाभिलषितं क्रियतां 'do as you like'. स न तस्या रुचये बभूव 'he was not to her liking'.

अल्पविषय 'of narrow limit (scope)'. तस्य यश इयत्तया परिच्छेत्तुं नालं 'no (definite) limit can be set to his fame'. न गुणानामियत्तया 'not through the limited nature of merits'.

यावद्दहं भ्रिये 'as long as I live'. वन्यफलैः शरीरवृत्तिं निर्वर्तयति 'lives on wild fruits'. स्मर्ते काले 'within living memory'.

राजकुले-राज्ञे-निविद caus. 'to lodge a complaint', 'to file a suit'.

नयनैः-दृष्टिभिः-पा, निश्चै 'to look intently at'. तत्साहसाभासं 'that looks like wantonness'. जनन्या मे योगक्षेमं वहस्व, जननीमवेक्षस्व-चित्तय 'look after (look to the well-being, take care of) my mother'.

विगतासुर्वभूव, प्राणैरहीयत 'he lost his life'. मित्रैर्वियुज्यते 'he loses his friends'. उन्मार्गगामी अभूत् 'he lost his way'. द्युताधिकारः, अधिकारभ्रष्टः 'who has lost his office'. किंकर्तव्यता-प्रतिपत्ति-मूढ 'being at a loss what to do'.

उपनम्, उपस्था 'fall to the lot of'. तव दुःखमुपनमेत् 'misery will be your lot'. कस्यात्यंतं सुखमुपनतं 'to whose lot (share) does perpetual happiness fall'.

M.

शेषमापि गुणत्वमुपपादयितुं 'to make the best of a bad matter'. लक्ष्यभेदः 'hitting the mark'.

अप्रभुरस्मि आत्मनः, न प्रभवाम्यात्मनः, गात्राणामनीशोस्मि संवृत्तः 'I am not master of myself'. सकलशास्त्रपारंगतः, शास्त्रपारदृष्ट्वा,

MIS

‘who has completely mastered all sciences’. गतोसि सर्वास्वायुधविद्यासु परां प्रतिष्ठां ‘you have attained perfect mastery over all sciences of arms’.

आवां प्रतिद्वंद्विनौ भवाव ‘let us (two) make a match’. दैत्येभ्यो हरिरलं ‘Hari is a match for the demons’. अतीत्य-अतिक्रम्य-वृत् ‘to be more than a match for’. तुल्यप्रतिद्वंद्वि बभूव युद्धं ‘it was a well-matched fight’.

यत्किञ्चित्करमेतन् ‘it does not much matter’ किं तस्या वृत्तं कस्तस्या वृत्तांतः ‘what is the matter with her’, किं मम तेन कार्य-कोर्यः ‘what matters it to me’. सन्निधानस्य अकिञ्चित्करत्वान् ‘proximity being not material’.

परिणतपज्ञ, कठोरधी ‘of matured intellect’.

साकूतं मां निर्वर्ण्य ‘casting at me a meaning look’.

प्रत्यन् यात्रज्-गम्-इ ‘go out to meet’. प्रत्युत्था, अभ्युत्था ‘to rise to meet’. आपः संप्लवते-संभिद्यते ‘waters meet’.

तस्य हृदयं स्नेहाद्राभूतं, स्नेहेनाभ्यष्यंदत ‘his heart was melted with affection’.

मेधाविन्, धारणावन् ‘having a retentive memory’. स्मृतिविषयतां-स्मृतिपथं-स्मर्तव्यशेषं-कथावशेषं गम् or नी pass. ‘to remain only in memory’.

एको दोषो गुणसन्निपाते निमज्जति ‘one fault merges in a collection of good qualities’.

चिन्तमनो-व्यापारः-वृत्तिः ‘working of the mind’. मनसि उत्-इ or उत्-ऊ, बुद्ध्या संजन् ‘to cross or occur to the mind’. आस्तां-तिष्ठन्-तावत् प्रथमः प्रश्नः ‘never mind the first question’.

उत्कंठासाधारणं परितोषमनुभवामि I feel pleasure mingled with regret’.

मार्गान् भ्रष्टः ‘missed his way’.

गोत्रस्खलितं ‘a mistake in calling by name’. तस्माद्द्विभात्

NUR

व्याघ्राधिया-बुद्ध्या पशवः पलायन्ते 'animals run away from the
 ass mistaking it for a tiger'.

अलमन्यथा गृहीत्वा 'don't misunderstand me.'

आपातरमणीय 'good for the present moment'.

खलः सर्षपमात्राणि परच्छिद्राणि पश्यति । आत्मनो चित्त्वमात्राणि
 पश्यन्निप न पश्यति 'the mole thou seest in the eyes of others,
 but not the beam in thine own'.

तिले तालं पश्यति, अणुं पर्वतीकरोति 'he makes mountains
 of mole-hills'.

अस्मात्स्थानात्पदात्पदमपि न गन्तव्यं 'don't move even a step
 further'.

कर्मणो गहना गतिः 'mysterious are the ways (workings)
 of Fate'.

N.

अपि ज्ञायन्ते ते नामधेयतः 'do you know their names'.

अस्य मातरं नामतः पृच्छेयं 'I shall ask his mother's name,

नामग्राहं मामाह्वयति 'he calls me by my name'. वचनेन, वच-

नान्, 'in one's name'. वाच्यस्त्वया मद्बचनात्स राजा 'say to the

king in my name'. मामुद्दिश्य तस्मै सभाजनाक्षराणि पातय 'salute

him in my name'.

मानुषतासुलभो लघिमा 'levity natural to mortals'.

दुर्जातबन्धुः 'a friend in need (adversity)'. स सुहृद् व्यसनेन

यः स्यान् 'a friend in need is a friend indeed'.

मालती मूर्धनं चालयति 'Mālati nods her head'.

ननु शब्दपतिः क्षितेरहं 'I am but a nominal lord of the
 Earth'.

बहुलीभूतमेतन् वृत्तं 'this matter has become notorious'
 (known to all).

यत्नादुपचर्यतामसौ 'let her be carefully nursed'.

OVE

O.

स्नेहस्यैकायनीभूता 'the sole object of one's affection'. किमु-
द्विष्य, किनिमित्तं, किमपेक्ष्य फलं 'with what object in view'.

प्रत्यर्थिभूता सा समाधेः 'she was an obstacle to meditation'.

आव्ये गृहणीपदे स्थिता 'occupying the honorable position of a housewife'.

इति तस्य बुद्धौ न संजातं, इति तस्य हृदये नापतितं 'this did not occur to his mind'. स्मृत्युपस्थितौ इमौ द्वौ श्लोकौ 'these two verses occur to our mind'.

कस्मिन्नपि पूजार्हे अपराद्धा शकुंतला 'S'akuntalā has offended some person worthy of respect'. तत्र न कदापि मया विप्रियं कृतं, प्रतिकूलमाचरितं 'I have never even once offended you'. शीघ्रको-
पिन्, सुलभकोप 'easily taking offence'.

च्युत-भ्रष्ट-अधिकार 'dismissed from office'.

प्रकाशं निर्गतः 'having gone out into the open air'. तत्रोपा-
लम्भे पतिततास्मि, उपालम्भपात्रं जाता 'I laid myself open to your taunt'.

गृहीतावसर, लब्धावकाश 'seizing an opportunity'.

लोकाक्षरविरुद्ध, लोकाविहिष्ट 'opposed to the practice of the world'.

अत्र स्वरुच्या वर्ततां भवान्, यथाभिलाषं क्रियतां 'it is left to your option' or choice.

यथाज्ञापयति देवः 'your Majesty's orders will be obeyed'.
आनुलोम्यं 'natural order'. प्रातिलोम्यं, व्युत्क्रमः, विपर्ययः, व्युत्पत्त्यासः
'reverse order'.

अगद्विष्ये परिश्रमजनितया निद्रया 'I am overcome by sleep caused by fatigue'.

आनन्दपरिवाहिणा चक्षुषा 'with an eye overflowing with joy'.
प्रथमं कुतूहलं सपरिवाहमासीत् 'my curiosity first overflowed'.

PIN.

P.

विवर्णभावं प्रपदे 'grew or turned pale'.

शरीरभूता मे शकुंतला 'S'akuntalā forms, as it were, a part and parcel of my body'.

भूमिकाकल्पनं 'assignment of parts'.

तस्य नरस्य विशेषं ब्रूहि 'give the particulars of the man'.

तेनाष्टौ परिगमिताः समाः कथंचित् 'he with difficulty passed eight years'. इदं धियः पथि न वर्तते 'this ~~passes~~ conception'. आस्तां. तिष्ठतु तदधुना, यातु, किमनेन 'let it pass now'. किमर्थमगृहीतमुद्रः कटकान्निष्क्रामसि 'why do you leave the camp without (taking) a pass'. अमुद्रालाडितः 'without a pass'. तथा हृदयवल्लभोऽभिलिख्य कामदेवव्यपदेशेन सखीपुरतोऽपहृतः 'she passed off the picture of her beloved upon her friend as that of Cupid'. मध्यमां चावृत्तांतोऽतरित आर्येण 'the account of the second mother has been passed over by his honour'.

जालांतरप्रेषितदृष्टिरन्या 'another peeping through a lattice'.

आज्ञा गुरुणां ह्यविचारणीया 'the command of elderly persons (to be considered) *peremptory*', should not be called in question.

नाटकं न प्रयोगतो दृष्टं, प्रयोगेणाधिकृतं न दृष्टं 'the drama has not been seen performed (acted) on the stage'.

स्थिरप्रतिबंधो भव 'persevere in your opposition'.

आसन्न-शरीर-परिचारकः 'a personal attendant', body-guard.
स्वानुभवः 'personal experience'.

यौवनमंगेषु सन्नद्धं 'youth has pervaded the limbs'.

ज्ञायतां कः कः कार्यार्थीति 'ascertain who are the petitioners'.

विरहोत्कण्ठं हृदयं 'a heart pining away in absence'. स गृहं गन्तुमुत्ताम्यन् 'he pined for his home'. अंतःपुरविरहपर्युत्सुको राजर्षिः 'the royal sage is pining by the separation from his wives'.

PRE

पितृस्थाने-भूमौ 'in the place of a father'. प्रथमं, प्रथमतः, प्रथ-
मं तावत् 'in the first place'. अपरंच, पुनः, पुनश्च 'in the next place'.

अर्थिन, वादी, अभियोक्त 'a plaintiff'. प्रत्यर्थी, अभियुक्तः, प्रति-
वादी 'a defendant'.

द्वित्राप्यहान्यर्हसि सोढुमूर्हन् 'worthy Sir, please wait for 2 or 3
days'. यदभिरोचते वयस्याय 'just as, my friend pleases'. हृदयंगमः
परिहासः 'a pleasant joke'. सुखश्रव, श्रुतिसुख, श्रवणसुभग, मञ्जुलस्वन
'pleasing to the ear'.

विहितप्रतिज्ञः-गृहीतक्षयः-अहं 'I have pledged my word'. अन-
योवृत्तेयं प्रतिज्ञा 'they two thus pledged their word'. तव विरूपक-
रणे तेन सुकृतमंतरे धृतं 'he has pledged his virtue (honor) that
he would not harm you'.

मरणोन्मुख, आसन्नमृत्यु, मुमुर्षु 'on or at the point of death'.
प्रसवोन्मुखी, आसन्नप्रसवा 'on the point of delivery'.

रासी महिषीपदं ग्राहिता, देवीभावं गमिता 'the maid was given
the position of a queen'.

तदुभयथापि घटते 'it is possible in both ways (both sides are
possible)'.

चिरप्रवृत्त 'being long in practice'. सदाचार, सद्वृत्त, साधुवृत्त
'following good practices'. कां वृत्तिमुपजीवित्यर्थः 'what profession
do you practise'. प्रयोगः 'practice' as opposed to शास्त्र-आगमः
'theory'.

शासनात् करणं श्रेयः, वाचः कर्मातिरिच्यते 'example is better
than precept'.

स कथयत्यागामिनमप्यर्थं 'he even predicts events'.

वरं मृत्युः न पुनरपमानः 'I prefer death to disgrace'.

सौर्द्धलक्षणं दधौ 'she showed signs of pregnancy'. कटोर्गर्भा
'advanced in pregnancy'.

त्वयोपस्थातव्यं, सन्निहितेन भाव्यं 'you should be present'.

QUE

समतीतिं च भवच्च भावि च 'the past, present, and future'. अग्निं सा-
क्ष्ये आधाय 'in the presence of fire'.

तं वक्षसा परिरभ्य, क्रीडीकृत्य 'pressing him to the bosom'.

भावितविषवेगः 'pretending to be affected by poison'. अश्रु-
तिमभिनयति 'pretends not to hear'. आर्षध्वजिन्-लिङ्गिन् 'pretend-
ing to be just.'

साक्षी वाक्यभेदान् बहुनकथयत् 'the witness prevaricated' प्र-
क्षालनाद्धि पंकस्य दूरादस्पर्शनं वरं 'prevention is better than cure'.

द्विषामासिषतां ययौ 'fell a prey to enemies'.

प्रथमं वयः, नव-अक्षत-यौवनं 'the prime of youth'.

ततस्ततः, ततः परं कथय 'proceed with your narrative'. प्रस्तू-
यतां विवादवस्तु 'proceed with the matter at issue'. प्रवर्त्यतां
भगवतो ब्राह्मणानुद्दिश्य पाकः 'you may proceed with your dinner-
preparations in honor of the worthy Brāhmanas'. किंनिमित्तं ते
संतापः 'from what cause does thy excitement proceed'.

क्षुब्धोद्यत 'prompted by hunger'. स संसा प्रव्युत्पन्नमतिः, प्र-
बोधननिरपेक्षः he seldom wants a prompter'.

एष सनिकारं नगरान्निर्वास्यते 'here is this person being dis-
graced and proscribed from the city'.

ब्रुवति हि फलेन साधवो न तु कंठेन निजोपयोगितां 'good men
prove their usefulness by deeds, not by words'.

अनागतविधाता 'one' who provides for the future'. आपदर्थे
धनं रक्षेत् 'one should provide wealth against times of want'.

स्तुयमाना नोत्सिच्येत or अनुद्धताः 'are not puffed up when
praised'. वर्पाभात, उत्सिक्त, अवलिप्त, उद्धत 'puffed up with pride'.

चौरदंडेन दंडयेत् 'he should punish (an offender) as a thief'.

Q.

अनियंत्रणानुयोगस्तपस्विजनः 'ascetics may be questioned
without reserve'.

REL

R.

मंदोप्यविरतोद्योगः संसं विजयभाम्भवेत् 'slow and steady wins the race'.

तद्वचो मम हृदये शल्यं जातं 'those words rankle in my heart'.
स प्रहारः करालतां गतः 'the wound rankled'.

वृत्तान्तेन श्रवणविषयप्रापिणा 'by the account reaching (her) ears'. इदं प्रायेण तव कर्णपथमायातं श्रुतिविषयमापतितमेव 'this has probably reached your ears'.

प्रत्युत्पन्नमति 'having a ready wit', 'ready-witted'.

परमार्थतः प्रेम 'affection in the real sense of the term'.

धनी उपगतं दद्यात् (धने) स्वहस्तपरिचिह्नितं 'the creditor shall pass a receipt in his own hand'.

दर्शनप्रतिभुवं ददौ 'he entered into a recognizance bond'.

तदहं विदधे तव स्तवं दमयत्याः सविधे 'I shall, therefore, recommend you to Damayanti'.

नाद्यापि प्रसादं गृह्णासि, प्रसन्ना न भवसि 'you are not yet reconciled'. वाक्यानि प्रतिसमादधाति 'reconciles statements'.

कृतकालोपनेयः आधिः 'a pledge to be redeemed at a fixed time'.

आत्मवशं नीः, वशीकृ 'reduce to subjection'. अस्थिमात्रावशेषः, कंकालशेषः 'reduced to a skeleton of bones'. अपचितं गात्रं 'a body reduced in bulk'.

अत्र पुरावृत्तकथा अनुसंधेया 'a reference or allusion is here made to a mythological story'.

भर्तुः प्रतीपं मास्म गमः 'do not show a refractory spirit towards your husband'.

नार्हसि मे प्रणयं विहंतुं 'pray, do not refuse my request'.

तस्य मनो मर्द्वमभजत, कठिन्तामजहात् 'his heart relented'.
स चानुनीतो मृदुतामगृच्छत् 'being appeased, he relented'. किमपि सानुक्रोशः कृतः 'he somewhat relented'.

RIG.

दुःखविश्रामं ददाति 'gives a relief to sorrow'.

हृदि एनां भारती उपधातुमर्हसि 'please remember (lay to heart) these words well'.

पातालं मामद्ये संस्मरयतीव भुजंगलोकः 'this group of gallants as if reminds me to-day of Pātāla'. अये सम्यगनुबोधितोस्मि 'oh! I am well reminded'.

इति जनप्रवादः-किंवदंती श्रूयते, इति प्रवादः 'there goes a report'.

विश्वासप्रतिपन्न 'reposing in confidence'.

दोषानपि गुणपक्षमध्यारोपयन्ति, गुणपक्षे स्थापयन्ति 'represent even faults as merits'. [coincide.

संवदन्त्यक्षराणि 'the characters resemble one another', agree,

सागरे नद्यो विलीयन्ते 'rivers are resolved into the sea'.

वामहस्तोर्पंहितवदना 'with her face resting on her left hand'.

खुरत्रये भरं कृत्वा 'resting on the three hoofs'. भाग्यायत्तमतः परं 'further than this rests with fate'. सकलमिपुजयाशा यत्नं बद्धा कुतैस्ते 'on whom your sons had rested their hopes of overthrowing all enemies'.

हरः स्मरं स्वैनं वपुषा नियोजयिष्यति 'Hara will restore to Cupid his body'.

एवं सर्वतो निरुद्धचेष्टाप्रसरस्य मे 'my actions being thus restricted on all sides (my course being thus hampered)'. अपवादः उत्सर्गो व्यावर्तयितुमीश्वरः 'an exception can restrict the scope of a rule'.

अतः परं पुनः कथयिष्यामि 'I shall resume my story from this point afterwards'.

तस्य चार्थस्य सततं मनसि विपरिवर्तमानत्वान् 'that matter constantly revolving in his mind'.

गमिष्याम्युपहास्यतां 'I shall be ridiculed'.

अवितथमाह प्रियंवदा 'Priyamvadā is right' 'says rightly'. न स्त्री स्वातंत्र्यमर्हति 'a woman has no right to independence'. तत्

SER

देवीहस्ते निक्षिपता मया युक्तमेवानुष्ठितं 'I acted *rightly* in delivering it into the hands of the queen'.

ते नाभ्युत्तिष्ठन्ति गुरून् 'they do not *rise* to receive their elders'. उत्तिष्ठमानः शत्रुः 'a *rising* enemy'.

स्थाने खलु सज्यते दृष्टिः 'it is proper that the eye is *riveted*'.

प्रथनं गुणितमिव तवोत्तरं 'your answer is, as it were, learnt by *rote*'.

प्रजाः प्रजाः स्वा इव तत्रयित्वा 'ruling the subjects like one's own children'.

कियद्वैशिष्टं रजन्याः 'how much has the night yet to *run*'.

S.

सफलीकृतभर्तृपिंडः '(who showed that) he had not eaten his master's *salt* in-vain'.

का कथा-गणना (with loc.), कथैव नास्ति with प्रति 'what need we *say* of'. जनप्रवादः 'popular *saying*'. तथा च लौकिकानामाभाणंक्रः 'so runs the popular *saying*', 'as the proverb goes'.

मुद्रां परिपालयन् उद्वाद्य दर्शय 'open it, preserving the *seal* and show me'.

प्रत्यक्षीकृ 'to *see* with one's own eyes'.

क्रय्य, क्रयार्थ-प्रसारित 'exposed for *sale*'.

कृतज्ञता, कृतवेदित्वं 'sense of obligation'. जराबलुपमानावमानचित्तः 'having lost all *sense* of honour and dishonour on account of old age'. यौगिकार्थ 'etymological *sense*'. रूढार्थ 'conventional or popular *sense*'. अन्वर्थ, यथार्थ, परमार्थतः 'in its *true sense*'. अन्यथा एषा वीप्सा न चरितार्था भवति 'else this repetition has no *sense*' (does not become significant).

एकैक, व्यस्त 'taken *separately*'. (सर्वविनयानामेकैकमप्येषामायतनं, तदस्ति किं व्यस्तमपि त्रिलोचने).

कोपोद्दीपनाय अलं or पर्याप्तमिदं 'this will *serve* to rouse his anger'. उपयोगं ब्रज, स्थाने-भूमौ भू 'to *serve* the purpose of'.

SLO

'serve as'. मरुतः परिवेष्टारः आसन् 'the Gods served up food'.
इदं पादोदकं भविष्यति 'this will serve as water to wash the feet
with'.

सर्वांगिका आभरणसंयोगाः 'sets of ornaments fitting all parts
of the body'. रत्नानुविद्धः, मणिप्रसूतः, रत्नखचित 'set with jewels'.
पदं कृ 'set one's foot in'. मनः प्रियं चित्तं बंध or आधा or सन्निविष्ट
caus. or युज्ज caus. 'set the heart on'. अनेन समयेन परिणतो दि-
वसः 'by this time the sun had set'. आधीयतां धर्मे धीः 'set your
heart on religious duties'. विनाशधर्मेषु विषयेषु मनो मा संनि-
वेश्य 'set not your heart on transient objects'. अचिरप्रवृत्तो ग्री-
ष्मसमयः 'summer which has just set in'. गुणा विनयेन शोभन्ते
'virtues are set off by modesty'.

व्यवस्थापितवाक्, वाचं व्यवस्थाप्य 'settling what to say'.

इति प्रतिपादितमाकुलीभवेत् 'this position would be shaken'.

स्निग्धजनसंविभक्तं दुःखं 'sorrow shared by dear friends'. केन
वान्येन सह साधारणीकरोमि दुःखं 'with whom else shall I share
my grief'.

चर्मिन्, फलक्रमाणि 'armed with a shield'. खड्गचर्मधर 'having
a sword and shield'.

नयनोपांतविलोकितां. साचिवीक्षणं, अपांगदृष्टिः, कटाक्षः 'a side-
long look'.

विदूषकं संज्ञां लभयति 'makes a sign to Vidu'shaka'. अर्थवत्,
सार्थं, चरितार्थं, अर्थयुक्तं, अन्वर्थं 'significant'.

सीदति मे हृदयं 'my heart sinks down'. प्रबलपिपासादसन्त्राणि
अंगकानि 'limbs sinking down through excessive thirst'. तस्य
धैर्यमहीयत, स लुप्त-स्खलित-धैर्यः 'his heart sank within him'.

मया रथस्य मंसीकृतो वेगः 'I have slackened the speed of the
chariot'.

शिथिलितप्रयत्नाः, श्रयोद्यमाः 'who have slackened their efforts'.

मंथरविवेकं चेतः 'a mind slow to discriminate'. प्रत्यभिज्ञान
मंथर 'slow in recognizing'.

*STO

पराभवो मम हृदि प्रत्युप्तं शल्यमिव, न्यक्कारो हृदि वज्रकील इव मे तीव्रं परिस्पन्दते 'I am smarting under the defeat' (the defeat is rankling in my heart).

बधिरान्मन्दकर्णः श्रेयान् ' something is better than nothing '.

वक्तुं सुकुरमिदमध्ववसातुं तु दुष्करं ' it is sooner said than done '.

तंतुनाभः स्वत एव तंतन् सृजति ' the spider spins out its web (threads) from itself '.

सौल्लास, प्रमुदितचित्त ' in high spirits '.

मिषतां नः आमिषं आच्छिन्नन्ति ' snatches away the prey in spite of our looking on '.

चारचक्षुर्महीपालः ' the king sees through spies '.

उपक्रोशमलीमसैः प्राणैः किं ' what is the use of life stained by infamy (ignominy) '.

संशयस्थं जीवितं तस्य, स संशयितजीवित आसीत्, जीवितं संशय-दोलाधिरूढं ' his-life was at stake '.

वचनीयमिदं व्यवस्थितं ' this will remain a standing stigma (on me) '.

कुण्ठित, प्रतिहत-रुद्ध-गति ' at a stand-still '.

इदं सोपपत्तिकं न भाति ' this does not stand to reason '.

लब्धप्रतिष्ठः ' who has obtained a standing '.

पुलकित, रोमांचित ' with the hair standing on end '.

यात्राभिमुखं प्रवृत् ' to start on a journey '.

अभिन्नगतयः शब्दं सहन्ते मृगाः ' not starting aside, the deer hear the sound '.

सचचि-तं ' with a start '.

अव्यदितगतयामा रात्रिः ' night, the watches of which stole away (imperceptibly glided away) '.

शूनैर्निद्रा निमीलितलोचनं माम-कार्षीत् ' sleep gently stole upon my eyes '.

ज्वलति चलितेधनोभिः ' when the fuel is stirred the fire blazes up '.

नैतावता पीडा निष्क्रामति ' the evil does not stop here '.

SYM

मुखे चपेटां दा 'to strike on the face'. चित्ते भयं जनयति 'strikes fear in the mind'. वद्ध-प्ररूढ-मूल 'striking deep root'. तस्य हृदयं पस्पर्श विस्मयः 'he was struck with wonder'. तद्धि प्रसिद्ध-तरेण प्रयोगेण शीघ्रं बुद्धिमारोहति, प्रसिद्धिचलेन प्रथमतः प्रतीयते 'being used in its most general sense, it easily strikes the mind'.

जर्जरितकर्णविवरः-जर्जरीकृतकर्णपुटः-नादः 'a sound stunning the ears'.

सा देवीशब्देनोपचर्यते 'she is styled (treated as) Queen'.

पितुरन्तरमुत्तरकोशलान्समधिगम्य 'succeeding his father as sovereign of the North Kos'ala'.

यदि नावसीदति गुरु प्रयोजनं 'if any important duty should not suffer'. खलः करोति दुर्वृत्तं तद्धि फलति साधुषु 'a wicked person commits a fault, and a good man suffers for it'.

आतपलंघनात् 'from a sun-stroke'.

पुनरुक्ततां नी 'to render superfluous'. अभिव्यक्तायां चंद्रिकायां किं क्षीपिकापौरुषत्वेन 'when there is clear moonlight, torches are superfluous'.

अश्वमेधसहस्रेभ्यः सत्यमेवातिरिच्यते-विशिष्यते 'truth is superior to thousands of horse-sacrifices'.

कथं जीवितं धारयिष्यामि 'how shall I support my life'. न ह्ययं मंत्रः स्वातन्त्र्येण कंचिदपि वादं समर्थयितुमुत्सहते 'this hymn cannot by itself support any theory'.

नियम्य शोकादिगं 'suppressing the emotion of sorrow'.

विकारस्य गमनीयास्मि संवृत्ता 'I am made susceptible of an emotion'. विकारि यौवनं 'youth is susceptible'.

धृतद्वैभीभावकातरं मे मनः 'my mind is held in suspense and hence anxious'.

विहगाः समदुःखा इव चुक्रुधुः 'the birds screamed as if out of sympathy'.

TOU

T.

भिन्नरुचिर्हि लोकः 'tastes differ'. 'different men have different tastes'.

निर्गतुं सहसा न वेतसगृहाच्छक्तोस्मि 'I am unable to tear myself off from the cane-bower'. विललाप विकीर्णमूर्धजा 'she tore her hair for grief'.

गमयति रजनीं विषादेदीर्घतरां passes the night grown tedious on account of dejection'.

शाल्मे प्रयोगे च मां विमृश 'test me in theory and practice'.

अनुगृहीतोस्मि, महानयं प्रसादः (I) thank you', 'thanks'.

द्वावप्यागमिनौ प्रयोगनिपुणौ च 'both are well-versed in theory and practice'.

नगरगमनाय मतिं न करोति 'he does not think of going to his capital'.

सखीमुखेनोचे 'spoke through her friend'.

अपत्यमन्योन्यसंश्लेषणं पित्रोः 'a child is the mutual tie of parents'.

अतिपिन्द्रेण वल्कलेन नियन्त्रितांस्मि 'I am chained down by this tight bark-garment'.

समयः स्नानभोजनं सेवितुं 'it is high time to bathe and take our meals'. कालानुवर्तिन् 'a time server'. नैवं वारांतरं विधास्यामि 'I shall not do so another time'. अनवसरग्रस्तोर्थिभावः 'begging is out of time'. अकालक्षेपेण, अविलंबितं, अकालहीनं 'without loss of time'.

अमुष्य विद्या रसनाग्रनर्तकी, समस्ता एव विद्या जिह्वामेऽभवत् 'learning danced on the tip of his tongue'.

धारासारैर्महती वृष्टिर्बभूव 'it rained in torrents'.

शतसंख्या मामियं स्पृशति 'the number 100 touches me home'. हृदयं संस्पृष्टमुत्कंड्या 'the heart is touched with anxiety'.

मित्राणां तत्त्वनिष्पन्ना विपत् 'adversity is the touch-stone of (the sincerity of) friendship'.

WAN

ग्राहकैर्गृह्यते चौरः पदेन 'a thief is traced out by his foot-steps'. ब्रह्मशब्दस्य व्युत्पाद्यमानस्य 'when the word *Brahma* is traced (to its root)'.

क्षुण्णाद्वर्त्मनः 'from the trodden (beaten) path'.

परंतपो नाम यथार्थनामा 'Parantapa truly so called'. ध्रुव-
सिद्धेरपि यथार्थनाम्नः 'of Dhruvasiddhi true to his name', 'truly so called'.

उपकारः प्रत्युपकारेण निर्यातयितव्यः 'one good turn deserves another'.

U.

असमर्थित, अतर्कित, अतर्कितोपनत 'unexpected'.

समवायो हि दुस्तरः, संहतिः कार्यसाधिका 'union is strength'.

ज्योतिःशब्दस्तेजसि प्रयुज्यते 'the word ज्योतिः is used in the sense of *Light*'. ज्योतिःशब्दो ज्वलन एव रूढः 'ज्योतिः is conventionally used for fire'. अनुपभुक्तभूषण 'not used to ornaments'.

V.

रणधुरां वह, समरशिरसि वृत् 'to lead the van'.

वाचिकं, वाचनिकं, शब्दाख्येयं 'a verbal message'.

वाग्व्यवहारः 'a verbal (oral) discussion'.

लोक-व्यवहार-दृष्ट्या 'from a worldly (practical) point of view'.

निर्व्यूढस्तेऽपत्यस्तेहः 'thy parental-affection has been fully vindicated or shown'.

W.

कालः कश्चित्प्रतीक्ष्यतां 'wait for some time'. सहस्व मासद्वयं 'wait for two months'.

रफुर्लिगावस्थया वह्निरेधापेक्ष इव स्थितः 'here is fire in the state of a spark (only) waiting for fuel'.

त्वत्तो न किमपि परिहास्यते 'nothing will be wanting to you'.

YIE

न कामचारो मयि शङ्कनीयः 'do not suspect me of wantonness'.
 सूर्यातपं सेव् 'warm oneself' (in the sun). अग्नातपं सेव्
 'warm oneself at the fire'.

वृद्धिक्षयौ 'waxing and waning'.

अन्तरा 'on the way'. परिपथीभू 'stand or come in the way'.

किं स्वातन्त्र्यमवलम्बसे 'do you have your own way'.

सर्वत्र नो वार्तमवेहि 'know that we are doing well in every respect'. युज्यते, बाढं, तथेति उक्त्वा 'saying very well'.

छंदेनुवृत्तिः 'acting according to another's whim'.

ईश्वरेच्छा बलीयसी, प्रभवति भगवान् विधिः 'God's will be done'.

बलात्, हठात्, अक्रामतः 'against one's will'.

अयशः प्रमृष्टं 'the ignominy was wiped out'.

कुण्ठितमातिः आसीत्, निरुत्तरीकृतः 'he was at his wits' end'.

कष्टमभ्यापन्नः 'in a woful plight'.

नैतच्चित्रं, किमत्र चित्रं 'it is no wonder', 'what wonder is there'.

सत्य-पालित-संगरः-संधः 'true to, or keeping, one's word'.

लघुसंदेशपत्रं सरस्वती 'a briefly-worded message'.

सम्यग्प्रयित्त-साधुविन्यस्तपद् 'well-worded', करुणार्थप्रयित्त 'pathetically worded'.

त्वं मम जीवितसर्वस्वीभूतः 'you are my all-the-world' (the all-in-all of my life). लौकिकज्ञ 'knowing the ways of the world'.

न तर्हि प्रागवस्थायाः परिहीयसे 'you are not then worse off or in a worse condition than before'.

अनुरूपभर्तृगामिनी 'having a husband worthy of herself'.

वैरसाधनं-निर्यातनं 'wreaking revenge'.

Y.

बाढं, अथ किं 'yes'. तथेति उक्त्वा 'saying yes'.

वैतसीं वृत्ति आश्रि 'to yield to a superior foe'.

SENTENCES FOR CORRECTION:

अरण्येऽधिवस्तुं यंतय इच्छति ।

संन्यासी बहवो दिनान्येकस्थाने नावसेत् ।

यद्रामादंतरेणायोध्या शून्या दृश्यते तत्कैकेयीवचनस्य परिणामः

अस्य गिरेरभितो बहवोऽश्मानः संति ।

अस्य वर्त्मनः परितः पलाशवृक्षा दृश्यन्ते ।

हा धिङ् मेऽन्यायाचरणं कुर्वते ।

स एवं विचारयन् सकला रात्रिर्व्यतीयाय ।

दुर्योधनः पांडवान्नास्मिन्नहन् ।

शत्रवे बाणानहं क्षिपामि स तु मह्यं दृशवो मुञ्चति ।

मम वचनं स न विश्वसिति ।

सर्वेभ्यः पुत्रेभ्यो गोपालः प्रितुः प्रेष्ठः ।

सर्वाभ्यो नदीभ्यो भागीरथी द्राघिष्ठा ।

स भोजनादनु बहिरगच्छन् ।

संसारसुखानि केवलं दुःखस्थानमस्तीति साधोऽंतरेण को जानाति

इयं नगरी त्रयः क्रोशा आयता ।

धनिनं द्रव्यं याचितं भिक्षुकैः ।

अंभोऽनार्थं सुधा ममथे देवैः ।

तेषां मे च सख्यमास्ति ।

अयं वित्तसंचयस्त एव ।

तां वात्सानय मा वा तत्र नय ।

हे जगन्नाथ मे सर्वाणि पापानि क्षमस्व ।

ताः स्त्रिय आत्मनो निहन्ति ।
 सा युवतिरात्मानं हतप्रायाममन्यत ।
 क्रुद्धः पुरुषः शिलायामप्यधिसेते ।
 गौपालो वा रामोहं वा त्वं तत्कार्यं करिष्यथेति मां भाति ।
 पथिक उत्थिते सति तस्य सार्धमहमगच्छम् ।
 समागतेषु बालेषु तान्फलानि दातुमारभस्व ।
 तस्मिन् राजनि वसुधामीशाने नैकोपि सामंतस्तमभिभवितुं येते ।
 अजासु क्षेत्रं नीयमानासु ताः शस्यमखादयन् ।
 भार्याया आक्रोशंत्याः सा भर्त्रा प्रतिषिद्धा ।
 दंभश्च पैशुन्यं च सदा गर्हणीयौ ।
 रूपवतीभार्या सदा प्रीतिपात्रा भवति ।
 पिता च माता च बार्द्धक्ये परिपालनीयः ।
 यत्स एवमुयाच तत्तस्य दोष एव ।
 यत्क्रौर्यमित्याचक्षते तत्प्रकृतिरेव खलानाम् ।
 अन्वेषां पुत्राणां राम एवं पितुः प्रेयानासीत् ।
 त्वं मम प्राणानामपि प्रियतरा अतस्त्वां सर्वं कथयामि ।
 अहं तत्र गंतुं न शक्नोमि हि मध्ये नद्यायातवती ।
 वरं भिक्षां याचितुं न तु परसेवाविधिम् ।
 अहं वा त्वं तच्चकार ।
 स गृहं प्रत्यागतो वा नेति मां सत्वरं निवेदय ।
 राज्ञापराधिनं शता रूपका दंडयाः ।
 इंद्रः स्वयशः किन्नरमित्युनैर्गापयामास ।
 प्रासादस्य परितोऽमात्यं भिक्षुकान् स्थापयति राजा ।
 क्षुधितेन वत्सेन पथः पाययन्तमन्नं वा खादय ।
 राज्ञी वनात्पुष्पाणि दासीरानाययत् ।
 अहं मम मित्रं मां पारितोषिकमदायम् ।
 गुणिषु पूजास्थानं गुणा एवास्ति न लिंगं वा न दयः ।
 तस्या नार्या अवलोकनस्य पात्रं ते नरा बभूव ।

अत्र विषये ईश्वरो न दोषास्पदः ।

सा तपस्विनी मत्कृपापात्रं जातम् ।

गोविंदस्तस्य भार्या च स्तुत्यचरितेः स्तः ।

तपो दमो निःस्पृहता च सर्वे अमी येषु प्रशस्याः ।

ऋते रामं जनकः कमपि नृपं शिवधनुर्भोजयितुं न शक्नोति ।

अयं पर्वतोऽस्य ग्रामस्योत्तरः ।

रामस्य पूर्वं गोविंद आगच्छतु ।

तं दिवसमारभ्य मम मनः पर्याकुलं जातम् ।

पुत्रविवाहस्यानंतरं पिता ग्रामस्य बहिरावसथेऽभ्युवाच ।

स शिष्येणोपनिषदं वेदयामास ।

स्वामिना भृत्येन धेनुं पयो दौह्यते ।

भिक्षुकं श्रेष्ठिनं धनं याचयति ।

स नरः पादस्य खंजः अयं तु नयनस्य काणः ।

स जंबूद्वीपं नावि गतः शकटे च प्रत्यागतः ।

यज्ञदत्तः कुंडिनपुराय प्रेषितः स मासद्वये प्रत्यागमिष्यति ।

रथस्थ एव बद्धो शोभसे तत्कृतमत्यादरस्य ।

हिरण्यकश्चित्रग्रीवस्य प्राणा आसन् ।

गोविंदो यूयं चैतदकुरुताम् ।

अहं ते वीराश्च शत्रून् पराजयन् ।

त्वमहं गोपालसूनुवश्च तत्कृत्यं कुरुः ।

अयं बटुस्ते ब्राह्मणा वा ग्रामं गच्छतु ।

यूयं वयं वा नदीं गमिष्यथ ।

अतस्त्वां दूरादेव नमः ।

इमां वार्तामहं वयस्यं कथयामि ।

यदि स त्वया पाठं नाध्यापयति तर्हि मा तन्निवेदय ।

देवाः स्वभयकारणं ब्रह्माणमाचख्युः ।

तस्मै अहं दूतं प्रहितवान्, किंतु पाठ्यपुत्राय न कोप्यद्यापि विद्वद्भिः ।

अयं नरश्चौराणामतीव विभोति ।

ममोगमनस्य प्रागेव स गतः ।

अलं ते बहु ताडयितुं सोऽत्यशक्तः ।

अस्य पुस्तकस्य रामाय प्रयोजनं नास्ति ।

ये यतयोऽरण्येऽधिवसन्ति तेभ्यो नृपानुग्रहस्य क उपयोगः ।

भार्त्ति देवो रोचते ।

अहं देवदत्तस्य शता रूपका धारयामि ।

स मायि द्रुह्याति नाहं तस्मा अभिद्रुह्यामि ।

न किमपि त्वामधुना प्रत्याशृणोमि ।

राज्यस्योपरि चंडवर्मा शास्ति ।

अहं शत्रुं हत्वा स प्रत्याजगाम ।

रामो रात्रणं हत्वा विभीषणो लंकाराज्ये स्थापितः ।

व्या प्रातरेव गां पथो दोग्धव्यमिति तमादिशन् समोऽत्रागतवान् ।

गौतमीं वर्जं सर्वे निष्क्रान्ताः ।

अदमभिर्घातं स शत्रुभिर्हतः ।

रामाय द्वौ पुत्रावास्ताम् ।

प्रभवति निजाय कन्यकाजनाय सहाराजः ।

वासुकिः पातालतलस्थेष्टे ।

मामग्रे किं तिष्ठसि ।

अस्य पर्वतस्य पूर्वं महावापी वर्तते ।

अस्मादुत्तरतस्तु रौद्रं दमशानम् ।

दिवसे त्रिः संध्यामुपासीत ।

वर्षत्रये दशकृत्वोऽपि मम गृहे त्वं नागच्छः ।

उपवनादक्षिणेनार्चरवं श्रुत्वा दुःखितान् शरणं प्रत्यशृणोत् ।

अधुना सुवृष्टिर्भवति चेत्सुभिक्षं सर्वलाजनिष्ट ।

अपि नाम स राजास्मत्समीहितं संपादयिता ।

अहं ह्यः पथि महान्तं भुजंगं ददर्श ।

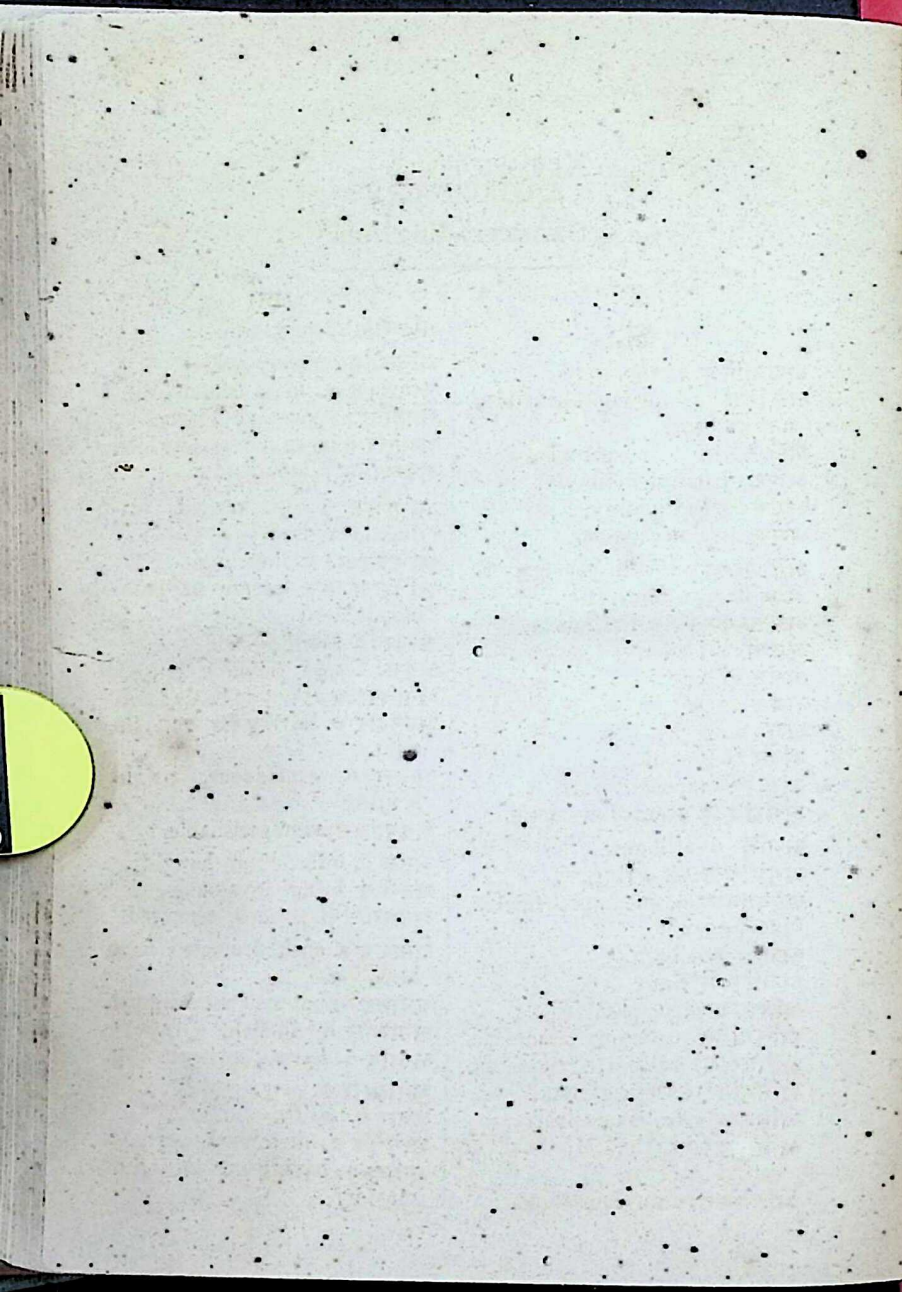
अत्र विषये तव संवेहो माऽभूत् ।

मा चौरानभैष्ट ।

SENTENCES FOR CORRECTION.

यद्यहं तत्र बभूव तदा त्वं भ्रातुः सार्धं मा कलहमकृथा इति तमख्यम् ।
 स्वपुत्रं यथा अन्येषां पुत्रेभ्योऽपि प्रीतिः कर्तव्या ।
 अशीतिदिवसा यावत्स भृत्यो मामसेविट् ।
 यावद्धनमीश्वरेणास्मान् दीयते तस्मिन्संतोषो मान्यः ।
 ते रथे कुसुमपुराय यातवन्तः ।
 सा मृतवतीत्याकर्ण्यहं दुःखितो जातवान् ।
 शिशुना भाषितं स्मितं च पित्रोरानंदोत्पादकम् ।
 अयं मम चिरंतनो वयस्यो भवितव्यः ।
 त्वय्यस्माज्ज्ञासति कथमस्माभिरभिभूतं भाव्यम् ।
 कुमंत्रिणा नृपसभा न प्रवेष्टव्यम् ।
 गोपालो नाम वयस्येन सहागच्छम् ।
 जितोसौ मया षोडशसहस्राणां रूपकाणाम् ।
 कांचीनाम नगर्यां धनमित्रनाम् वणिगवसत् ।
 सुवर्णपुरं नाम नगरे द्वौ कौलिकौ वयस्यभावेन आवसतः ।
 चंदनमिव शीतले कदलीगृहेऽपि सा निर्वृतिं नालभत ।
 रामेतिनामा दशरथस्य पुत्र आसीत् ।
 उपला इव शत्रुष्वस्मानवस्कंदत्सु वयं किं कुर्यामेति न जज्ञिम ।
 सुरगुरुमिव प्रज्ञस्याप्त्य ब्राह्मणस्य दक्षिणां किं न दत्से ।
 तव च मे च सख्यमस्ति ।
 चेत्वं मम कार्यं करोषि त्वामहं मुद्रिकाशतं दास्यामि ।
 सा नारी रविरिव भ्राजमानं सुतमलब्ध तु इयं बहुकुरूपम् ।
 अश्वमारोढुं मे रोचते ।
 त्वामावस्थातुं कथमहमनुमंस्ये ।
 अहं त्वामेतत्कर्तुमिच्छामि ।
 इमं ग्रंथं वाचयितुं न शक्यते ।
 इममात्रवृक्षमधः पातयितुं न सांप्रतम् ।
 वरं देशमपि त्यक्तुं न तु नीचसेवां विधानम् ।
 दशरथाय त्रिभार्याभ्यः पुत्रचतुष्टयमुत्पादि ।

विजयतु भवान् य एवं जनानन्दयः ।
एनां भवतेऽनुरक्तां किं निष्कारणेन व्यजसि ।
इमं दिवसमारभ्य मासाद्विजयादशमी भवति ।



A GLOSSARY: Sanskrit-English.

अं.

- अंशुमालिन् *m.* the sun.
 अकलित *a.* incomprehensible,
 not known.
 अकिंचनत्वं being penniless.
 अक्षयत्वं indestructibility.
 अगुणः a bad quality.
 अगृध्नु *a.* not covetous.
 अभिसात्कृ 8U to consign to
 the flames, burn.
 अग्रजन्मन् *m.* a Brāhmaṇa.
 अग्रणीः a leader.
 अग्र्य *a.* best.
 अर्घ्य *sin.*
 अंकः a speck, spot.
 अंकुरः a sprout.
 अंग a component part.
 अंगरागः a scented cosmetic.
 अंगुलि *f.* a finger:
 अंगुलीयकः-कं a ring.
 अचिंतनीय *a.* incomprehensible,
 inconceivable.
 अज *a.* not born.
 अंजतं cellyrium.
 अतिक्लान्त *p. p.* past.
 अतिगर्हित *p. p.* very blameable.
 अतिप्रसंगः excessive rudeness.
 अतिश्रुतिः excess, climax.
 अतिमात्र *adv.* excessively.
 अतिमुक्कलता the Mādhavi or
 vernal creeper.
 अतियंत्रणा over-constraint.

अनी

- अतिलोल *a.* very frail.
 अतिलोहित *a.* very red.
 अतिहृषण *a.* most shameful.
 अत्यादरः excessive respect.
 अत्रांतरे *adv.* in the meanwhile.
 अदूर्वातिन् *a.* not distant.
 अधिक्षिप्त *p. p.* reviled, tra-
 duced, abused.
 अधिज्य *a.* well-strung.
 अधिराजः a supreme or para-
 mount lord.
 अध्वरः a sacrifice.
 अनंगः Cupid, bodiless one.
 अनतिपात्य *a.* not to be delayed.
 अननुहार *a.* having no suitable
 wife.
 अनंतर *a.* contiguous, neigh-
 bouring.
 अनपायिन् *a.* imperishable.
 अनम्र *a.* unbending, haughty.
 अनर्घत्वं being invaluable.
 अनवगीत *p. p.* not censured:
 अनातप *a.* cool, protected from
 heat.
 अनातुर *a.* not sick or fatigued.
 अनात्मज्ञ *a.* foolish, silly.
 अनदि *a.* having no beginning.
 अनायास *a.* easy.
 अनामय health.
 अनिर्वृत *a.* distressed, sorry.
 अनीश *a.* having no control or
 mastery.

अनु

अनुगुणं *adv.* favourably, so as to please one.

अनुचरः a follower.

अनुजः a younger brother.

अनुत्तम *a.* unsurpassed.

अनुत्सेकः absence of pride.

अनुत्सेकिन *a.* not puffed up.

अनुबन्धः course, flow, continuity.

अनुपक्रम्य *a.* incurable.

अनुपधि *a.* guileless.

अनुमित *p. p.* inferred, guessed.

अनुविद्ध *p. p.* intertwined, over-spread.

अनुवृत्ति *f.* complying or obedient spirit; experience of the past.

अनृतं untruth.

अंतरात्मन् *m.* the inmost soul.

अंतरायः an obstacle, impediment.

अंतरिक्षं the sky.

अंतरित *p. p.* disappeared, departed.

अंतर्लीन *p. p.* latent, hidden.

अंतर्वेदिः the Doab or district between the Ganges and Yamunā rivers.

अपकारिन् *a.* one who does ill.

अपचारः improper conduct.

अपदेशः a pretext, colour.

अपयज्ञश्च ignominy, ill-repute.

अपरिसमाप्त *p. p.* unceasing, unending.

अपवादः censure.

अपहस्तित *a.* abandoned, thrown away.

अभि

अपुनरुक्त *a.* not repeated, new and new every day.

अपूर्व *a.* new, the like of which did not exist.

अपोहनं reasoning power.

अप्रतिभट *a.* unrivalled, having no rival.

अप्रतिविधेय *a.* irremediable.

अप्रतिहत *p. p.* intact, unmarried; unimpaired.

अप्रत्यय *a.* diffident.

अप्रमंय *a.* innumerable, abundant.

अवला a woman.

अब्जभूः the God Brahmā.

रभिख्या beauty, splendour.

अभिगमनं sexual intercourse.

अभिजनः noble descent.

अभिज्ञानं a token of recognition, souvenir.

अभिनव *a.* new, fresh, blooming.

अभिनिवेशः application, devotion, intentness.

अभिमत *p. p.* liked, dear, desired.

अभियुक्तः a learned man.

अभियोक्तृ *m.* an invader.

अभिरमणीय *a.* very charming.

अभिलाषः a desire, longing for.

अभिव्यक्त *p. p.* clear, very distinct.

अभिषेणय (denom.) to face or encounter with an army.

अभि (ति) संधानं cheating, deceiving.

अभ्य

आकार

अभ्यवहारं food, eatable (lit.)
 that which is fit to be eaten.
 अभ्यागत *p. p.* come as a guest.
 अभ्युपेत *p. p.* undertaken.
 अभ्युपेत an evil, an evil thought.
 अभ्युपेत *a.* enraged, exasperated.
 अभ्युपेत *a.* pure; white.
 अभ्युपेत *a.* superhuman.
 अभ्युपेत an irrational female.
 अभ्युपेत *a.* infallible, unfailing.
 अनुवाहः a cloud.
 अयस् *n.* iron.
 अरुणः charioteer of the sun.
 अरुधती wife of Vasishtha.
 अर्जनं acquisition.
 अर्थ *with* सं 10 A to consider,
 imagine; *with* प्र to pursue.
 अर्थ *a.* significant, not devi-
 ating from the sense.
 अर्हत *a.* deserving, worthy.
 अल्पमेधस् *a.* foolish, dull-wit-
 ted.
 अवकल्प्य *a.* fit to be thought
 of or conceived.
 अवक्षयः destruction, decay,
 sinking, drooping.
 अवकाशः ground, room, scape.
 अवताडनं crushing, treading.
 अवपातः a pit for catching game.
 अवच्य *a.* fit to be condemned.
 अवधूत *p. p.* spurned, disdain-
 fully slighted.
 अवमानिन् *a.* slighting, disre-
 garding.
 अवयवः a member.
 अवलोकिता name of a maid-
 servant.

अवसन्न *p. p.* ended, terminated.
 अवसानं close, termination.
 अवस्थित *p. p.* settled, remained.
 अविक्षत *p. p.* not hurt, safe
 and sound.
 अविधवा a woman not widowed,
 having her husband living.
 अविनीत *p. p.* rude.
 अव्यापन्न *p. p.* alive, not dead.
 अव्याहत *p. p.* unobstructed.
 अशनिः thunderbolt.
 अशनं food.
 अशरण *a.* helpless.
 अशुभं mis-hap, calamity.
 अशेषतः *adv.* completely.
 अश्वमुखः a horse-faced creature.
 अश्वमेधः the horse-sacrifice.
 अस् *with* उत् *pass.* to turn away
 from; *with* विपरि 4 P to
 undergo a change.
 असंविदान *a.* ignorant.
 असक्त *a.* not over-attached.
 असदृश *a.* incongruous, ill-suit-
 ed; improper.
 असार *a.* worthless, weak.
 असारता transient state, frail or
 transitory nature.
 असित *a.* black.
 असिपत्नं the blade of a word.
 अस्ताचलः the setting (western)
 mountain.
 अहंकारः egotism, pride.
 अह्नाय *adv.* quickly, at once.

आ.

आकरः a mine.
 आकारः appearance, form.

आकु

आवे

आकुल *a.* full of ; affected by, overcome with.
 आक्रान्तितं wailing.
 आखंडलः a name of Indra.
 आखुः a mouse, rat.
 आख्यात *p. p.* told, announced.
 आगंतुकः a guest, a stranger ; °ता the state of being a stranger.
 आगमः appearance ; bursting out.
 आगमिन् *a.* versed in theory.
 आतंकः agony, excessive torment.
 आतपः heat, sultriness.
 आतप्त *p. p.* heated, afflicted by heat.
 आतिथ्यं hospitality, hospitable reception ; °क्रिया rite of hospitality.
 आतुर *a.* afflicted, troubled.
 आत्मवत् *a.* wise, intelligent.
 आदरः love, fondness.
 आदितः in the very bud.
 आत्मीकृ 8U to conquer, acquire.
 आधातु *m.* one who imparts.
 आधिः a bane, curse.
 आधिपत्यं sway, rule.
 आंतर *a.* inward, internal.
 आनन्दनं delight ; pleasing to.
 आपणः a market, store-house.
 आपत्तिः *p. p.* come to pass, occurred, befallen.
 आपन्न *p. p.* distressed.
 आप्तः credible or trustworthy person.

आप्यायना growing fat or stout.
 आभोगः environs, outskirts.
 आमंजु *a.* lovely, charming.
 आमिषे bait.
 आयः gain, acquisition.
 आयत *p. p.* long.
 आयतनं an abode.
 आयासयितु *a.* giving trouble.
 आयुष्मन् *a.* long-lived (one).
 आयोध्याकः an inhabitant of Ayodhya.
 आरंभः an action, undertaking.
 आराधनं entertainment, propitiation.
 आर्य *a.* polite, courteous ; °worthy.
 आर्यपुत्रः a term used in speaking of the husband.
 आर्यमित्राः worthy or respectable persons.
 आलर्क *a.* pertaining to a mad dog.
 आली a female companion.
 आलोकः sight.
 आलोचित *p. p.* thought, considered.
 आवरणं obscuring, blinding.
 आवलित *p. p.* slightly turned.
 आवसथः a dwelling, house, abode.
 आविल *a.* turbid, muddy.
 आविलय (denom.) to sully, to make turbid.
 आवृत *p. p.* surrounded by.
 आवेक्षः influence, subjection.

आशी

उप

आशीविषः a serpent.

आशु *adv.* quickly.

आश्रमः a stage or state of life.

आस् *with* अनु 2 A. to wait upon, serve.आसक्त *p. p.* fixed upon.आसक्ति *f.* attachment.

आस्तरणं a bed.

आस्थानं an assembly; भंडपः an assembly-room, hall of audience.

आहवः a battle.

आहारः food.

आहितुंडिकः a juggler.

इ.

ई *with* प्रति *caus.* to convince; *with* व्यप to separate, part.

ईश्वराकुः one of the kings of the solar line, ancestor of Raghū.

इन्द्रियं organ of sense; sense.

इधनं fuel.

इरावती name of a woman.

ई.

ईक्ष् *with* अनु 1 A. to look after, inquire after.

ईक्षणं eye; sight.

ईप्सित *p. p.* liked, desired.

ईशः a lord, master; Ś'iva.

ईश्वर *a. able*; रः a lord.

ईह 1 A. to wish, desire.

उ.

उचित *a.* usual, customary.उच्छ्रित *p. p.* high, raised up.

उत्कर्षः height; excellence.

उत्कुल *a.* dishonouring or disgracing the family.

उत्क्रुष्टं a loud cry.

उत्खात *p. p.* exterminated, eradicated.उत्खातिन् *a.* full of hollows having ups and downs.

उत्तंसय (denom.) to form into an ornamental braid.

उत्तर *a.* latter; रा (f) Abhimanyu's wife.उत्तरोत्तर *a.* ever-increasing.उत्तान *a.* open, unreserved, guileless.उत्तानित *p. p.* stretched, opened.

उत्पलिनी a lotus-plant.

उत्पीडः a wreath, eurl.

उत्सवः festivity, ceremonial rejoicing.

उदंतः account, history.

उद्गः appearance, sight.

उद्दामं *adv.* without restraint, violently.उद्यत *p. p.* engaged in, intent on.

उद्यमः resolve, determination.

उद्धत *a.* proud, high.उद्वाष्प *a.* shedding tears.

उन्नतत्वं nobleness, sublimity.

उन्नति *f.* eminence, elevation, dignity.उन्मुख *a.* ready.

उपकंडः vicinity.

उपकारः doing good, conferring obligations.

उपकारिन् *m.* a benefactor.

उप

कज्ज

- उपकाया a royal tent.
 उपघातः destruction, injury.
 उपहारः external show, out-
 ward form, mode of address.
 उपदेशः instruction.
 उपहर्षः harm, injury.
 उपपन्न *p. p.* come, befallen.
 उपनिवृत्तः occurrence, befalling.
 उपपन्न *a.* fit, proper.
 उपमा comparison.
 उपमृत *p. p.* dead.
 उपरान्तः eclipse.
 उपरिधः disturbance; damage,
 injury.
 उपरिधः characteristic sign.
 उपरिधः ascertaining.
 उपवासः a fast.
 उपपन्न *p. p.* doomed, struck
 down.
 उपपन्न *p. p.* that has drawn
 near or approached, befallen.
 उपरिधः derision, ridicule.
 उपरिधः condition, circumstance.
 उपरिधः a preceptor.
 उपरिधः a taunt.
 उपरिधः *adv.* in private.
 उपरिधः resorting to, seeking
 protection of.
 उपरिधः morning, dawn.
 उपरिधः *a.* warmth, heat.
 उपरिधः *m.* heat.

ऊ.

- ऊर्ध्व *p. p.* undertaken.
 ऊर्ध्वः thigh.
 ऊर्ध्वः *a.* great, powerful.
 ऊर्ध्वः billow, wave.

ऊह with अप 1 P to remove,
destroy.

ऊ.

- ऊर्ध्व *a.* not evil, unsinister.
 ऊर्ध्विकल्प *a.* almost a sage.
 ऊर्ध्विकुमारः a young sage.
 ऊर्ध्वशुंगः the son-in-law of
 Das'aratha.

ए.

- एकपदे *adv.* suddenly, all of a
 sudden.
 एकाम्र *a.* concentrated, fixed on
 one object.
 एकांत *a.* excessive, everlasting;
 perpetual; with *adj.* very, ex-
 cessively.
 एकैकशः *adv.* one by one.
 एधित *p. p.* brought up, reared.
 एनस् *n.* a sin.

ऐ.

- ऐश्वकाक *a.* descended from
 Ikshvákṇ.
 ऐरावतः Indra's elephant.

ओ.

- ओजस्विन् *a.* splendid, majestic.

औ.

- औदारिकः a glutton.
 औदासीन्यं indifference.

क.

- ककुदं the hump; (fig.) chief
 or foremost.
 कचः hair.
 कज्जलं collyrium, soot.

कंठ्

कृप्

कंठ् *with* उन् 1 A to be eager or anxious for.

कतिपय *a.* some, a few.

कथमपि *adv.* with great difficulty.

कदली *a.* plantain tree.

कनक *gold.*

कंदरः-रं *a.* cave, glen, defile.

कंदलः *a.* mass, collection.

कमुल्येनिः *Brahma.*

कम्प *with* अनु to take pity on.

कर्ण *with* आ 10 to hear.

कर्णधारः *a.* helmsman, pilot.

कलकलः *an* uproar.

कलहंसः *a.* duck or goose.

कलभः *a.* cub, a young elephant.

कला *a.* digit.

कलिका *a.* bad.

कलेवर *the* body.

कल्पः *a.* form, mode.

कल्पांतः *the* end or dissolution of the world.

कल्य *a.* early, prime.

कल्याण *a.* noble, good, blessed.

कल्याणिन् *a.* blessed.

कष्ट *a.* difficult.

काकपक्षः-क्षकः *side-locks* of hair.

कांचन *gold.*

कामः *a.* desire ; Cupid.

कामगम *a.* going at will.

कामतः *adv.* out of lust or passion, sensuously.

कामसू *a.* fulfilling or yielding the desires.

कामिन् *m.* a lover, gallant.

कार्तातिकः *an* astrologer, a fortune-teller.

काषायं *a.* red garment.

किन्नरः *one* of a class of celestial choristers or musicians.

किंवदंती *a.* report, rumour.

किरीटी (न्) *Arjuna.*

कदिल *a.* crooked, wily.

कुडिमः *pavement.*

कुटुंबिन् *m.* a family man.

कुतूहलं *curio-sity.*

कुधी *a.* foolish, dull-witted.

कुमुदं *a.* lotus.

कुमुदिनी *a.* lotus-plant.

कुशलं *welfare, well-being.*

कुशलिन् *a.* doing well.

कुशान्वृद्धि *a.* of sharp intellect.

कुसरिन् *f.* a brook, rivulet.

कृ 8 U *with* पुरः to place in the

front ; -अप्रा to remove, prevent ; -उप to do good to, benefit ; -वि *pass.* to under-

go a change, be affected by ;

-विप्र to tease, harm ; -(*p. p.*)

wronged, ill-treated ; -त्रौ-

बल, harassed, injured.

कृतधी *a.* wise, thoughtful.

कृत्स्नं *a.* whole, entire.

कृपण *a.* mean-hearted.

कृश *a.* lean, emaciated.

कृष् 1 P *with* वि to bend, direct (as a bow) ;

कृषि *f.* husbandry, cultivation.

कृप् *with* परि (*causal*) fix upon,

design ; -सं (*causal*) intend,

settle, aim at.

कृष्ण

गिरी

कर्मन् *m.* fire.
 कर्मन् an abode, residence.
 कर्मन् *m.* name of a demon.
 कर्मन् *m.* a lion.
 कर्मन्-रं a hollow, cavity.
 कर्मन् *f.* pitch; extremity, end,
 कर्मन्; पराकोटि: highest pitch,
 climax.
 कर्मन्: a bud.
 कर्मन् curiosity.
 कर्मन् a small piece of cloth
 worn over the privities.
 कर्मन् the northern direction.
 कर्मन्: a descendant of the
 Kurus.
 कर्मन् evil report, scandal.
 कर्मन् *a.* belonging to a tortoise.
 कर्मन्: Vis'vāmītra, son of
 Kāśi, name of a woman.
 कर्मन् a saw:
 कर्मन् with आ to fall upon, seize.
 कर्मन् work, composition.
 कर्मन् *a.* a toy.
 कर्मन् meekness, timidity, un-
 behaviour; being neuter,
 कर्मन् *a.* momentary, transi-
 toy.
 कर्मन् the Kshatriya or warrior
 कर्मन् *p.* destroyed.
 कर्मन् light.
 कर्मन् able, capable; fit, proper.
 कर्मन् waning.
 कर्मन् belonging to or becom-
 the Kshatriya class.
 कर्मन् the salt ocean.

कर्मन्: } a king, lord of
 कर्मन्: } earth.

कर्मन् with आ 6 P to dash
 against; to seduce, entice; -नि
 to bestow on, devote to.

कर्मन् *a.* mean-hearted, base;
 worthless.

कर्मन् a field.

कर्मन्: jolting, violent shaking.

ख.

खं the sky.

खंड: breaking, splitting; a
 fragment.

खल्वाट: a bald-headed person.

खिन्न *a.* fatigued, exhausted.

ग.

गणक: an astrologer.

गणिका a harlot.

गति *f.* recourse, help, alter-
 native.

गद्गदं *adv.* falteringly, convul-
 sively.

गंध: odour, perfume.

गंधद्विप: an elephant of the
 best class (emitting a sweet
 smell).

गमस्ति: a ray.

गम् with प्रत्युत् to go to meet
 or receive.

गर्भेश्वरत्वं being born rich, get-
 ting wealth by inheritance.

गर्भीर्य depth.

गाह् 1 A. to enter, penetrate.

गिरीश: S'iva.

गुण

- गुणः a good result or effect;
credit, merit ; use, efficacy.
गुरु *a.* foremost, chief;—(*s.*)
father; (*pl.*) elders.
गृहमेधिन् *m.* a householder.
गृहिणी a housewife.
गोत्रं a family.
गोमायुः a jackal.
गौरवं magnitude.
ग्रहः seizure.
ग्राम्य *a.* vulgar, churlish.

घ.

- घट् with सं *caus.* to unite, join.
घमाशुः the hot-rayed sun.
घातकः an executioner.

च.

- चक्रवर्तिन् *m.* a sovereign or
paramount ruler.
चक्रवालं the horizon.
चक्ष् with प्रत्या 2 Δ to repudi-
ate, cast off.
चंचत् *a.* shaking about, wav-
ing.
चंचूः the beak.
चंद्रकांतः the moon-stone.
चपल *a.* inconsiderate, thought-
less ; fickle, unsteady.
चमू *f.* an army.
चयः a lamp, heap.
चर् | *P* with वि to roam, wander.
चरः a spy.
चल *a.* fickle, unsteady ; चित्त-
ता fickleness of mind.
चलितं a kind of dance.
चातकः the Chataka bird.

जला

- चापलं inconsiderate conduct.
चामरं a chowrie.
चारित्र्यं chastity, purity of con-
duct.
चारुता loveliness, beauty.
चि with प्र *pass.* to thrive, to
grow more and more ; -परि
to acquire.
चिक्रीर्षा desire of doing.
चित्र *a.* strange, wonderful.
चित्रापित *a.* painted or drawn
in a picture.
चूडा crest, crown of the head ;
top ; tuft of hair.
चूडामणिः a crest-jewel.
चूतः a mango-tree.
चैष्टा an action.
चेष्टितं course of conduct.
च्युतात्मन् *a.* of a depraved or
corrupt soul ; evil-minded.

छ.

- छद्मन् *n.* disguise ; pretence.

ज.

- जड *a.* grown dull.
जनता the populace, people.
जंतुः a creature, being.
जन्मभूमि *f.* native land, mo-
ther-country.
जयंतः son of Indra.
जलचरः an aquatic animal.
जलदः }
जलमुच्च } a cloud.
जलयंत्रं a water-engine, arti-
ficial water-reservoir.
जलाशयः a pool of water.

GLOSSARY.

जात

विभू

child ; a collection.
(of young ones.)
caste.

rogue, villain.
th अनु 1 P. to sur-
outlive.
life.

: the world of the
the universe.

ह समुत् 1 A to en-
r, strive ; वि to ap-
to pervade.
bow-string.

kinsman ; (pl.) kins-

aus. of ज्ञा) with वि,
respectfully, beg to say,
;—आ . to command,

खि astronomy.

r a. luminous, bril-

ह.

female bird of that

ह.

to approach, draw

ति.

river.

in, thin.

sun.

afflicted by heat.

a. contemporaneous.

at time, living at that

तमसा name of a river.

तमिन्ना darkness.

तरंगः a wave.

तरलता fickleness ; agitation,
perturbation of the senses.

तातः father ; a term of endear-
ment (my dear.)

तापसः an ascetic.

तालः a palm tree.

तितिक्ष् 1 A. (desid. of तिज्)
to forgive.

तिमिरः—र darkness.

तीक्ष्ण a. severe, over-rigid.

तीर्थ a sacred or holy place ; a
worthy or fit object, a worthy
recipient.

तीर्थोदकं holy water.

तुषार a. cool, cold.

तुषारः a thin shower.

तुर्यः—य् a musical instrument,
trumpet.

तूलः cotton.

तूष्णीं adv. silent.

तृ 1 P with अव to end the
course, discharge the contents ;
—प्र caus. to deceive ; —वि to
grant, impart.

तेजस्विन् a. possessed of heroic
or martial splendour ; —(s.) a
warrior.

त्वच् f. a hide, skin.

त्रयं a collection of three.

त्रिपुरहरः the destroyer of the
three cities.

त्रिमूर्ति a. having, or existing
in, three forms.

